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Zion's Herald.

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MIGHTY GOD! WHILE ANGELS BLESS THEE.

BY REV. CHARLES WHEELER DENISON.

Mighty God! while angels bless Thee,
On Thy high and holy throne,
Shall we, mortals, dare address Thee,
And our sins and wants make known?

In Thy realms of sinless glory,
Through each bright transcendent sphere,
When lost sinners tell their story,
Wilt Thou lend a listening ear?

Ah! our Father! Thou dost number
Every hair on every head;
Thou art watching every slumber
Of the living and the dead.

Not a single sparrow falleth
To the ground, but in Thy eye;
And Thou hearest, when it calleth,
Every infant lion's cry.

On the field the lily bloweth,
Shedding wide its sweet perfume;
And the rose in all its floweth,
Takes from Thee its glory-bloom;

Never spinning, never toiling,
Clothed in beauty, night and day,
In a world of care and moping,
Singing its glad roundelay;

As the raven, never dying,
With no barn in any land
Trills to Thee its plaintive sighing
For the bread in Thine own hand;

As Thy power for aye enfoldeth
Endless ages, as they roll;
So Thy sleepless eye beholdeth
Every fate of every soul.

HELP FOR PASTORS. HELP RE- QUIRED.

BY BISHOP JESSE T. PECK, D. D.

Perhaps at no time has the work of
ministers of the Gospel been more
clearly and powerfully set forth than at
the present. But as these ambassadors
read the strong papers of the day, espe-
cially the great and spiritual lectures of
Bishop Simpson, I think there is a
feeling of insufficiency, which weighs
heavily upon us all. Are we not say-
ing to ourselves and to each other,
"These are the things which ought to be
done; this is the only true spirit of our
divine vocation; but how can we make
it real? These lectures will be read
by ministers of all denominations. We
shall bow before their mighty truth,
but how shall their lofty aims be real-
ized?"

This feeling of weakness is well-nigh
overwhelming; and I think it is to be
increased as thorough examination in-
creases. Let us hold the facts before
us, till we know them, and at least in
part, understand their teachings.
Our hearers are "altogether born in
sin." Natural depravity excludes all
inward righteousness. "The heart is
deceitful above all things and despera-
tely wicked." We have shared that de-
pravity, and, alas! are only partly
saved from its dreadful virus. We are
men—imperfect, feeble men. We can
neither fully understand, nor conquer,
this depravity in our hearers. More-
over, actual sin is a habit—a personal,
universal habit. It is too strong for us.
To grapple with all these forms of sin
and overcome, something more than
human power is required; and we must
remember that what through grace
might have been our power, is weak-
ened by our own depravity and its in-
evitable sequences. Whoever attempts
to break down the power of inbred and
actual sin in souls under his care,
meets with the most stubborn and pro-
tracted resistance; and though knowing
that he is a heaven-commissioned
messenger to these imperiled multi-
tudes, and that his word is to be "a
savor of death unto death" to those who
reject the call, in the midst of suc-
cessive defeats, he finds himself crying out,
"Who is sufficient for these things?"

Then ignorance of divine things is
natural to man. Not the heathen world
merely, but the most enlightened "by
wisdom know not God." Revelation is
neglected, ignored, by no means un-
derstood. Its wisest, most conscientious
students find that they have merely
looked upon its surface. Deeper and
still deeper meanings are reached, and
the profound depths are still unexplored.
But these humble, persistent, honest
efforts to know the truth are limited to
the few. The multitudes are wholly
engrossed in worldly studies. It is
amazing to see how few have any ade-
quate idea of systematic theology—
how impossible it would be for the av-
erage man to make any clear statement
of the great cardinal truths of the Bible.
But worse than this, there is no ade-
quate knowledge of sin, or the atone-
ment, or repentance, or faith, or divine
love. Alas! how few could, if asked,
tell, in any intelligible way, what they
must do to be saved. All must be in-
structed like children, and pastors all
feel the lack of wisdom to become clear
and successful instructors of minds
so darkened by the power of sin.

Then the infidelity of the race is no
accident—no occasional misfortune. I
mean not that which with scholarly pride
formulates its unbelief and results in
attempted theories of human folly
against omniscient wisdom; but the
infidelity of the heart, resisting the

truth because it condemns all lust and
condemns the usual round of carnal
pleasures. This is absolutely universal;
not that men really believe "there is
no God," but act as if there were none.
Not that they rationally reject the truth
of Revelation, but utterly refuse to
obey it. This infidelity is too strong for
us. We can argue against it, demon-
strate its absurdity, and drive it from
the field of controversy, but not from
the hearts of our hearers. No scholas-
tic preaching reaches it, no human
authority masters it. We must be
helped, or fall.

Alas! how strong is the love of sin.
No power of compassion, no terror of
law, seems sufficient to overcome it. If
you can get the people to accept the
theory of Christianity, to believe in the
wrong and guilt of sin, in the doc-
trine of the general judgment, and the
eternity of punishment, how long and
stubbornly will they resist the truth,
and compel the Saviour to say "Ye will
not come unto Me that ye might have
life." Will not? Yes, sin is entrenched
in the will and in the affections. The
very source of human action is depraved
and given over to rebellion against God.
How can we conquer this willing love
of sin?

And the conscience sleeps; so "stup-
efied, so dead, that more than human
voice is required to break its slumbers!
Without help we shall speak to souls in
vain. They will not hear. They love
to slumber. But I have written at
length of this elsewhere. I mention it
here because it belongs in the inventory
of demands for help.

Read Bishop Simpson's lectures and
see how individual, how personal, our
instructions and appeals must be. But
the round of pastoral visitations, how-
ever faithfully and constantly performed,
with only human power, will leave the
people as careless as ever. Help we
must have, or our words will appear to
the people as idle tales, our prayers
will die away upon their ears, with no
power to rouse them, bring them to
tears, or to pleadings for mercy. How
can a man, merely as a man, go from
house to house every day, a whole life-
time, to speak of religion, and offer
prayers, and feel that he is alone? No,
he cannot. He will abandon it, or per-
form it as a task—a drudgery which
he might as well abandon. No; there
is something more than the poor, weak,
sinful man in pastoral work, such as was
performed by Paul when "for the space
of three years he ceased not to warn
every man from house to house, night and
day, with tears." It is this in spirit, or
it is nothing.

Let us look into another department
of pastoral work—Christian discipline.
This is the grand desideratum of the
times. There is, wretchably to believe,
a fearful, wide-spread neglect of this
indispensable element of "planting and
training the Christian Church." Just
as we are at the very best, there is in
us a natural shrinking from the use of the
pruning-knife—from the thoroughness
which the health of the Church requires,
in searching out chronic diseases and ir-
regular worldly lives; in discriminating
between those who can and cannot be
reformed; in tenderly, but faithfully,
pursuing the Scriptural methods of cor-
recting abuses and removing festering
corruption from the body of the Church.
How much quaking and shrinking does
the thought of it produce! What dreading,
what apologizing, what dread of
popular odium, what hand-cupping over
the hard task from one pastorate to another!
Beyond a question, in the ordinary con-
dition we are too weak for this task,
and hence it is not done.

The sole purpose of this writing is to
strengthen the impression that we can-
not do this work alone. We need, and
must have, stronger convictions of our
utter helplessness. We read, and
think, and see that we must preach "in
the demonstration of the Spirit and of
power." We wish to do it, we try to do
it, but we fail! We must reach effi-
ciency in pastoral visitations, but, alas,
how little power attends our efforts!
There is need, distressing need, of Church
discipline, but we don't reach it, can't
reach it. Man's work! Alas, how super-
ficial it is! As yet I must, without reser-
vation, say, the absolute necessity for
help—present, always available, direct
help from God—is, to a great extent,
rather a rational thought than a pro-
found conviction that would bring us
all into the dust with beseeching impor-
tunity and writhing agony until, like
princes, we prevail.

A sad-hearted, sad-browed religion
does not commend itself to observers.
Moping, gloomy, cheerless manners are
no part of religion, but a gross misrep-
resentation of it. And yet it is beyond
question that many people who profess
to be Christians are like grim Gorgon's
heads, warping people off from having
anything to do with Christianity. And
it is a woful fact that many persons,
and especially young persons, are thus
led to look upon the Christian life as
being the saddest and most cheerless of
lives, instead of the beautiful, radiant,
happy life that it really is.—Western
Advocate.

"A SENTIMENTAL JOURNEY" INTO CONNECTICUT.

AFTER STERNE—A LONG WAY.

BY REV. MARK TRAFTON, D. D.

If I had been told, when I mounted
that old gig, in the leafy month of
June, 1831, (I met, by the way, a man
recently, who, with a twinkle in his
eye, told me that he—the man with a
twinkle in his eye—built that same
wagon in Brookfield for the venerable
Ebenezer F. Newell, in which he rode
to the Maine Conference, in session at
Bucksport, and returned in great state,
mounted in that "what is it," and
started to find my field of labor on the
upper Androscoggin, that I should in
the course of time become an oyster-
peddler, I should have at once set
the speaker down as an insane man, or a
fool. But the whirling of time works
strange transformations, and all human
prophecies are, to say the least, but
baseless fabrications of fancy.

What is behind us is clearly discern-
ible, but, alas! who can predict the
mysterious, inscrutable future? Could
Napoleon, in the magnificence of the
Tuileries, and the luxurious, quiet
beauties of Fontainebleau, have fore-
seen the horrors of St. Helena, he
would have thrown himself upon the
serried squares of his foes, and died as
he ought to have done at Waterloo.

"To what base uses may we come at last!"
says a great poet.

Oyster-peddling is not of itself igno-
ble. Does not the great Boston Uni-
versity, with its flourishing schools of
science and art, of theology, medicine,
law, oratory, and music, rest on a bed
of oyster-shells? Did not its illustrious
and generous founder load his bar-
row with bivalves, trundle it out to
Brighton in the early dawn of the market
day, toot his trumpet, and peddle his
delicious esculents among the admir-
ing drovers? And on the well-known
and reasonable Darwinian theory of
evolution, is not every graduate from
that noble institution, as a student, or
scholar, evolved, in a sense, from an
oyster? Answer me that, ye learned
Thebanes!

And to run this line of thought a lit-
tle farther, does not the legitimately fol-
low, *in res natura*, as Aristotle well
says, that if the well-developed and
scholarly graduates of that University
are evolved from oysters, that the
deans, professors, tutors, and lecturers
of that noble institution are all and
severally engaged in the noble work
of opening bivalves—*secundum artem*,
as say the scientists?

Wherefore let no man or woman feel
degraded by the necessity of toil, or
be at all ashamed of the humblest
vocation, so it be honest, by which
one's daily bread may be secured.
And bear in mind that that divine pre-
cept, "In the sweat of thy face shall
thou eat thy bread," is not so much an
arbitrary command as a fatherly and
physiological declaration that he only
relishes his food who perspires freely.
I modestly offer this exegesis to the
consideration of the learned doctors.
And, therefore, though one of my godly
superiors advised the writer here
instead of trying to preach, to eke out
his scant income by giving attention to
writing, he does not feel that he either
slights episcopal counsel, or derogates
from his dignity by occasionally using
his peculiar tact at peddling oysters, as
the father of English poetry, old
Chaucer, spells the word. And, in-
deed, while there are so many desti-
tute claimants on the funds of the
"Preachers' Aid Society" be (this
writer) would, rather than draw on
those funds, turn his hand to any hon-
orable calling of which he might
chance to have some partial knowledge.
He has played the bass-drum in a
band, and so might join a troupe of
traveling minstrels. The ring of the
anvil and rattle of the lap-stone are
also sounds familiar to his ear; and
on a pinch, he could draw a horse-nail,
and drive it, too; or make a boot, or
fit a shoe; or run a turning-lathe; or
sell dry, or wet, goods for that matter,
as well as most knights of the yard-
stick.

But to come back to our subject.
The writer cannot say that he sought
this new vocation; on the other hand,
it sought him rather. It was one of
those rare cases—one in a thousand—
where the opportunity presents itself,
scarce as angelic visitants, or spectral
visions.

I wish, in this connection, to warn
the young man, or woman, who may
condescend to read these lines, against
the popular, but fatal, fallacy of trust-
ing to luck, or waiting for the appear-
ance of an opportunity, or for some-
thing to "turn up." You will wait in
vain hope. Go out into the activities
of life, and stir up the gift within you;
if it be but the handling of a spade, do
it, and do it well, and it may lead to
the handling of a sceptre. Luck and
chance, in the stern realities of life, are
delusive, are purely mythic divinities
in the Castle of Indolence. Put your
fingers in your ears and close your

eyes against their bewitching blandish-
ments. Work, with hand, head and
heart. Rush at closed doors—say,
bless them open with a petard and en-
ter the secret chamber of success. Be
cautious only that

"Thou be not hoist with thine own pet-
ard."

And, in sooth, the writer can hardly
say that he himself labored long or
hard to find this "oyster enterprise,"
while yet he can hardly call it luck;
nor would he dare to say reverently,
"Thy servant being in the way the
Lord met him," as, before the narra-
tive is finished, the sagacious reader
may conclude it was quite another per-
sonage. And, moreover, it is one of
the most common errors into which
misguided mortals fall, to suppose
themselves the special subjects of di-
vine leadings, when the impulse is
born of an unholy ambition and over-
weening pride. And so I think, ex-
cept in a very general way, Providence
had little to do with it.

And then, my failure! For, like a
vast number of enterprises "of pith
and moment," this, though inaugurated
with care, and pursued under difficul-
ties and obstacles which might have
discouraged stouter hearts, and a her-
oism deserving a better fate, did not
pay. The fault may have been his,
and though he is disposed to regard
his business talents as not of the high-
est order, he will not, in his bitter dis-
appointment, reflect at all upon Pro-
vidence, but if fault is anywhere
to be found, it lies with the government
of the United States! He regrets most
of all—more than the loss of the sale
or non-sale of a few Providence River
oysters, staunch Republican as he is,
and ever has been, and with so pro-
found a respect for Rutherford B.
Hayes—to bring a charge of this
grave character against a most im-
portant branch of the governmental
service, namely, the United States
mail service! If the Potter investigat-
ing committee had in its possession
the startling facts of which the writer
is cognizant—could they know that
this branch of the public service is so
demoralized as to entail, upon competi-
tion with poor men who depend upon
their small gains in peddling shell-fish
—what an explosion of indignation
would shake the land?

But we will come to the facts in the
case. The writer had an appointment
for a lecture in a certain town in Con-
necticut some time in January last.
The cold wave had just rolled in upon
us from the West, and a fall of snow
of some inches made traveling uncom-
fortable, as it skurried upon the wintry
wind. Stepping out of the car at—
and rushing into the station, I inquired
for means of transportation to—

"Stage leaves at once," said the sta-
tion-master, as he turned toward me.

"Mr. T—," said he, "how are you?
I haven't seen you since I heard you
lecture in Wilbraham."

"Why, that's twenty years ago."

"Yes; I remember one thing you
said to the students."

"Ah, I have forgotten all about it.
What was it, pray?"

"It was this: 'Young men, do not
lose your faith in humanity.' I shall
never forget it." (Had he asked me
when I returned next day how my faith
stood, I fear the answer "at zero,"
would have been returned.)

"Stage ready!" shouted a voice at
the door. Wrapping my shawl about
me, I started out. How the wind blew,
and the air was filled with driving
snow. "How far to —?" I asked.

"Three and a half miles," was the re-
ply. "Thirty minutes will take us
there," I said to myself. A beach-
wagon, with one horse, was the stage.
A young man and a young woman were
already seated. The curtains were
rolled up, and the piercing winds
rushed fiercely through. Our Jehu
now threw in a mail-bag, mounted the
front seat, and the one horse moved off
with a slow, measured pace—that is,
step by step. We soon turned down a
side street where we found a post-
office, where we stopped to change the
mail. Whip now brought out a tin
quart measure, opened a cask, filled
the measure with oysters, and carried
them to an adjoining house. This
looked suspicious. Either he was pil-
fering somebody's bivalves, or we had
by some blunder got into an oyster-
peddler's cart. But there was a mail-
bag to be accounted for.

"Young man," I blandly inquired,
"do you carry the mail and peddle
oysters?"

"Yes, sir; people are hungry for
'em."

Step by step the horse moved on, and
quart by quart went the shell-fish. He
could not hurry, as his patrons would
not see his approach.

"Your horse is an old one," I ob-
served.

"Yes, sir, he is fourteen or fifteen
years old."

"So I concluded, for mark how cau-
tiously he moves. In a day like this, it
would be death to persevere and then to
stop while dealing out the edibles and

making change. He is a conservative
and philosophic beast. He has never
had corns?" I ventured to suggest;
"for mark how deliberately he lifts his
feet, and puts them down upon the
frozen ground. No, he does not 'beat
the earth with iron hoof,' as saith the
poet, but carefully places his feet, one
by one, on the smoothest spots."

"Have you ever speeded him?"

"O, no, he's not a trotter."

"I mean not, my young friend, could
he go down among the 30's, but could
he go faster than a walk?"

We now turned off the main road to
find a post-office and change the mail;
then drove half a mile farther to land
our lady passenger; then back, and dis-
tributed more oysters.

"My young friend, have you ever
thought of taking some saucers, with
vinegar and pepper, that your passen-
gers might be refreshed by the way?"

He had not entertained that benevo-
lent consideration.

It was growing dark and bitterly cold,
as at last we reached the village, and,
stiff and chilled, I dismounted from the
oyster cart, and forever renounced the
business of peddling the bivalves; but
I have never seen, and shall never see,
an oyster without bitterly thinking of
that ride. May not one, under these
circumstances, bring a claim before
Congress for "constructive damages,"
which would be as reasonable as many
claims brought before that august body?

NEW YORK EAST CONFERENCE.

BY REV. GEO. W. WOODRUFF, D. D.

The sensation of the Conference was
the Bishop. We had all looked forward
with a good deal of interest to the com-
ing of Gilbert Haven, as he loves to
style himself, though since his elevation
to the episcopacy I judge that his literary
sobriquet, "Gil Haven," has become
distasteful to him, as a pretty severe
anecdote or two somewhat savagely in-
sulted it. A man must be pretty inimi-
cate with the reverend Bishop to venture
on that abbreviation of his Christian
name in these days, but in all other re-
spects the states prelate has ways about
him that constantly remind you of the
rollicking editor of "ye olden time"—
sharp, witty, serious, daring, conserva-
tive and radical, the most startling
compound of any man that American
Methodism has ever thrown into her
front ranks; and now after being a
Bishop for seven years, he makes his
first appearance as the presiding officer
of a Conference that all the Bishops
boast they know how to manage, but
that none have managed better than he
has.

The episcopal address to the candi-
dates for admission to the Conference
was one of the most masterly perfor-
mances that I ever listened to in that
line. It was not like the addresses of
the sainted James—they were more
deeply spiritual—nor like those of
Simpson, nor Ames, nor Thomson, nor
Peck; they had flights of imagination,
or granite ruggedness of statement, or
almost angelic rhetoric, or a fervid
pity akin to Hamelin. I have never
heard either Bishop Harris or Bishop
Foster, so that I am unable to charac-
terize them, but of all the Confer-
ence addresses to candidates that I have
heard in the last thirty years, Bishop
Haven's leads. For an hour he held his
audience as still as midnight, and when
he closed a rustle through the Confer-
ence showed how strong had been the
tension. He began by a statement of
how real a thing a living Church is—
so real a thing that when one wanted to
enter its ministry he found before him
walls of granite and gates of brass—
gates of brass that would only open
after a tedious parley; and that would
never open until the applicant for ad-
mission had proved in all sorts of ways
his right to enter. The Bishop then
showed, with classical power and large
familiarity with ecclesiastical history,
that every Church worthy of the name
had some distinguishing vital centre—a
difference so important as to separate
it from every other denominational or-
ganization on earth; and without such
distinguishing vital centre, it had no
excuse for existence among men. Then
standing up in this venerable capital of
American Calvinism, Bishop Haven
made a noble defense of Methodist doc-
trine; and standing in the presence of
a hesitating and halting faith, he spoke
ringing words in favor of verbal
inspiration of the Bible; and standing
in the presence of what Joseph Cook
would call the "limp and lavender"
theology of the hour, he announced the
awful doctrine of retribution in the
future world with an emphasis that
must have made any weak-hearted
Methodist minister feel that if he had
been using Methodist pulpits to preach
annihilationism or pseudo-Universalism,
he had been playing the traitor to his
Church and had forgotten his most
solemn vows. The policy of the de-
nomination, as well as its doctrines, re-
ceived a glowing defense in the ad-
dress; and especially this dangerous ad-
tempt to take the term of service out of

the hands of the law and put it in the
hands of the executive, received a
scathing rebuke. He announced bold-
ly that the great body of Methodists in
this country would rather return to the
two years' rule than even to abide by
the three years' arrangement, and that
the attempt of a few discontented peo-
ple to take off the limitation altogether,
was a revolutionary blow at the system
of itinerancy itself. This address has
cleared the atmosphere in this region
remarkably, and given a healthier tone
to the thinking of our younger men, at
all events.

The Bishop presided with quietness
and dignity, and abstained from min-
gling too much in the deliberations of
the body. He does not seem to feel
that he must be the Conference as well
as the Bishop. The grandest day of
the week was crowned with a grand
anniversary—the anniversary of the
Church Extension Society, under the
management of Chaplain McCabe, a
man that is now almost unmatched in
useful work for our Church. His pres-
ence at a Conference is an inspiration
that lasts all the year. A large num-
ber of the leading Congregationalists of
this city—ministers, and professors,
and laymen—were present in the
crowded audience before whom the
Chaplain spread out his figures; and I
felt proud of him and proud of his cause
as he started the people with our plans
and victories. Brother McCabe was
assisted in the meeting by Rev. Isaac J.
Lansing, now a member of this Confer-
ence, who has spent a little time in
the South and in pretty general travel
through our work in the West, until he
has come very early in his ministry to
grasp the vocation of Methodism on
this continent. He is a fine scholar and
an enthusiastic speaker, and thorough-
ly devoted to his denomination. His
address at this anniversary, as well as
all the other work he has done about
here, gives promise of a man upon
whom the Church may rely without
hesitation. Secretary McCabe pledged
the Conference to twenty-five hundred
dollars to the cause of Church Exten-
sion in the West.

The Sabbath was a magnificent field
day. The ordination sermons were de-

Miscellaneous.

FIFTIETH ANNIVERSARY.

The First M. E. Church and Sunday-school, Pine Street, Bangor, celebrated their semi-centennial anniversary March 29, 30, and 31.

Saturday evening a good audience met to listen to an historic discourse by Rev. W. W. Marsh, Presiding Elder of Bangor district. The following is a brief sketch of the sermon, from the text Deut. 32: 7:—

"Let the dead bury their dead," Longfellow says, but our text has another thought. Is the past ever dead? The present is the fruit of the past; the past is the interpreter of the present. So we do well to stand with backward feet to-day, to review the history of a half-century—that history of more interest than that of a single life, as it is a life multiplied by hundreds. Unhappily we have but the skeleton of that history, with no soul under its ribs.

Fifty years ago to-day, twenty-seven names traced an instrument in old Summer St. Church; not with the conscious dignity of the Mayflower's compact, nor with the electric thrill of the signing of the Declaration of Independence. None of the immortal twenty-seven felt like Napoleon in the shadows of the Pyramids, as if all the centuries were looking upon them. Doubtless there was only a simple, honest conviction that they ought to act for Christ's and for the children's sake; but the signing of that paper was the birth of the First M. E. Sunday-school in Bangor. And "they buried better than they knew."

There was no material in this band: Greenleaf Greeley, Josiah Higgins, Mark Trafton, the irrepressible, the Hams, the Hayses, the Frenches and the Youngs.

The Sabbath-school thus organized numbered thirty-nine. Trace the Church history a little. Up to 1827, the Church had been an *attaché* of Hampden—then was separated. In 1827 Summer St. Church was built. In 1829, it was linked with Orono, G. Greeley and Jas. Warren, pastors. In 1830 it was made a station, and the Sabbath-school largely increased. The year 1835 was marked by a great revival and the meeting of the Annual Conference in Bangor under Bishop Emory. In 1836 was great prosperity—still a revival. The land speculation occurred, and in the flush times a new church was built on Pine Street. After various fluctuations by reason of Millerism, and the reopening of Summer St. Church, in 1859, we find an average of one hundred and eighty-nine, and a high state of drill and efficiency. Since then the attendance has not varied greatly.

If the school had not the "swing of conquest" from the first, at least "organized success." Abner Young, its first superintendent, one year; Josiah Higgins, one year; Josiah Kimball from 1831 to 1834; Charles Beale in 1835; J. S. Ayer from 1836 to 1839; J. Ham, 1839; S. W. Robinson, 1840; Josiah Towle from 1841 to 1844; Abner Day, J. S. Ayer, John Ewer and B. Pindar, six months each. W. W. French from 1847 to 1849; O. R. Patch from 1849 to 1852; J. Burbank from 1852 to 1854, then from 1871 to 1872; A. S. Weed from 1854 to 1864; J. B. Ayer from 1864 to 1867; M. P. C. Withers from 1867 to 1871, then from 1876 to 1877; H. B. Dunbar from 1872 to 1876, then from 1877 to the present—a fair leadership surely.

We find the first teachers' meeting starting in the spring of 1834, and a short time after a monthly concert of prayer for the Sabbath-school.

The first detailed report appears in 1854, recording five deaths and fifty-three conversions. In 1860 the secretary reports not one of the original twenty-seven members living; but as many teachers then as members at the origin.

In 1862 the necrology of the school assumes a great interest. W. French, former superintendent, died Aug. 13, 1861. Then appears the war record. Edward O. F. was lost in the first Bull Run battle; John Kenney wounded before Yorktown, April 7, 1862, died ten days after; Albert M. Wheeler, Co. H, 7th Me. Reg., died near Fortress Monroe; Edward Cole, 19th Mass., wounded at Antietam, and died shortly after; Edward H. Curtis, son of Rev. R. B. Curtis, in a Mass. Reg., was wounded in the battle of Whitehall and buried on the banks of the Neuse; Capt. John Ayer, 16th Me., was wounded in the battle of Fredericksburg, Dec. 13, 1862, was taken prisoner, carried to Libby Prison, and died Feb. 22, 1863. At this time there were in the service members to the number of thirty, nearly one-half of whom were officers.

The next year gives a list of three—Oscar Wyer was killed at Gettysburg, in July; in May of the same year, W. H. Hooper was wounded in one of the battles of the Wilderness and bled to death on the field; Franklin H. Whitteer, after three years of service, re-enlisted Nov. 23, 1863. June 18, 1864, he was instantly killed by a spherical case shot before Petersburg; Gustavus Nason enlisted in the autumn of 1863, was in the Red River Expedition, April 9, 1864, taken prisoner at Pleasant Hill, carried to Tyler, Texas, and died July 30, 1864; J. S. Libbey was killed before Petersburg in the summer of 1865; Fred W. Flye, wounded before Petersburg, died in April, 1865.

Three others passed from the school at home—chief among them the lamented R. P. Bucknam. 1874 chronicles the death of Mrs. A. S. Weed, on March 30th. Feb. 14, 1875, Mrs. Cutter fell dead. In 1876, J. S. Ayer, one of its oldest members, passed instantly away. In Feb. 1877, Isaac Venzie was lost at sea; and in November Blanche

Dunbar passed away; thus ending the sad record of death.

The school is a living, thriving thing to-day with a membership of nearly three hundred. It speaks for itself. I have not given its history; it cannot be given, though its record is graven in the facts of many a life. That history justifies its existence and all the outlay of time, labor and money along all the years. There is a thrill, also, in the thought that in tracing this history you are tracing God's steps across half a century. The condensed record of fifty years, too, is God's recorded opinion of certain lines of Christian effort. These years have a glow as of sunset glory across them—His visible smile of approbation. And more than this: There have been hours of shadow in which you felt the clouded face, and days of special tenderness in which you could hear the rustle of His robes and breathe an air from His courts. And you have brought out of those years an experience of worth to you—an experience from the human side of right ways of working for success—from the divine side of what God approves or disapproves, and how to join hands with Him in the work before.

Out of that past, too, you bring a pledge of success for the future. And this is more than the confidence and experience born of the past. "Lo! I am with you always," is His pledge, and the changelessness of His nature is the granite basis of our faith. None of you saw the birth of this school; none of you will be present at its burial; you took it from their hands, and will pass it on to others.

We have been looking backward to-day—let us turn to the future. That future is not cloud-wrapped and misty, but a full, warm sunlight lies upon it. And when these far heights are reached which end your toil, there are grand outlooks for your weary eyes to the hills of the Paradise of God.

After the discourse, which was listened to with much interest and attention, the ordinance of the Lord's Supper was administered.

Sunday morning, Bishop Foster preached a powerful sermon from words found in Ps. 8: 3 and 4, and Heb. 2: 6. The effect will not soon be dispelled. The anniversary services were in the evening, and many went away after the church was packed. Bishop Foster, Dr. C. Stone, Revs. Marsh, Browning, McGinley, and Allen (Camp-meeting John) were present. H. B. Dunbar, the present superintendent, spoke interestingly of the school as it now is. Miss Amanda M. Wilson read an original poem of rare excellence. Mrs. Benjamin Plummer spoke of the school in 1835, when the Hon. Charles Beale was superintendent, he being absent on account of illness. The next speaker, Mr. A. S. Weed, was greeted with delight, he having been very popular as superintendent from 1854 to 1864. Mr. M. P. C. Withers, who has twice been superintendent, spoke interestingly. Bishop Foster made the closing address, which was very impressive. The class song was well rendered. Miss H. A. Osgood sang a solo, and the pastor and family a quartette: "When the mists have rolled away."

Monday brought a great storm, but many came through the rain and enjoyed a social gathering in the afternoon, and at six o'clock sat down to a bountiful supper in the vestries of the church. At seven the meeting was called to order by G. Burbank, and addressed by Revs. Browning, Allen, McGinley, Springer, Besse, Rich and Marsh, and Messrs. Burbank, Weed, Dunbar, Whittier, Wholf, and Nickerson; and letters were read from Revs. B. H. Husted, W. F. Farrington, L. D. Wardwell, Geo. R. Palmer, J. B. Gosd and A. Church, former pastors; also from Mrs. B. F. Nourse, and Messrs. Ira Dunbar and L. A. Whitteer, former members of the school.

NEW ENGLAND CONFERENCE.
EIGHTIETH ANNUAL SESSION.
(Reported by Rev. W. D. Bridge.)
WEDNESDAY.
The evening session was occupied by the anniversary of the Sunday-school and Tract Societies, a partial report of which was given in our last issue. We continue:—
After singing, "When I survey the wondrous cross," Rev. S. L. Gracey gave an address on the theme: "Teaching with Power." He asked, How can the machinery of the modern Sunday-school enterprise be something more than machinery? How can the teachers secure the results so greatly desired? These are a few of the points: 1. Define your object; 2. Seek increase of aptitude in teaching; 3. Be enthusiastic; 4. Believe what you teach; 5. Concentrate your energies; 6. Have a faith in God that wavers not; 7. Have the power of an holy anointing. All your school machinery is lacking in results save by divine grace.

Dr. James Porter was introduced, and spoke on the topic: "Our Tract Work." Tracts are things too commonly slighted, and the tract cause is now far behind the times. The Doctor referred to various educational agencies—books, magazines, papers and tracts—and said if the current heresies would be most signally combated by our ministers, they should use the printed leaves to a larger extent than at present. Chosen tracts, like chosen medicines, can best reach the suffering patients. Drop the truth into the hands of your tempted, tried and skeptic friend, in compact tract form.

The meeting closed with the benediction by Dr. Twombly.

THURSDAY.
This day being "Governor's Sunday," i. e., Fast Day, the morning hour was consecrated to a Fast Day service.
Dr. Daniel Steele, Rev. J. W. Hamilton and Bishop Simpson gave earnest and thoughtful addresses, and the remainder of the hour was occupied with song and prayer.

The business session began punctually at 9.30, Bishop Simpson in the chair. At the roll-call twenty-five additional brethren responded to their names.
Resumed the Disciplinary Questions.
Boston District.—Dr. L. R. Thayer, Presiding Elder, passed in examination of character, and presented a written report of his district. We summarize again: During the year two members of the ministry on this district have passed to glory—Fathers A. D. Merrill and L. Jenison—laden with years and honors. The Sunday-schools are in a prosperous condition, the international lessons being exclusively adopted. One sermon, a Sabbath is becoming the general custom, and the Presiding Elder doubts the expediency of this course. The entire indebtedness of the district is \$400.00, demanding an annual payment of interest not less than \$24.00. \$30.00 has been paid on the debt of the Boston City Mission. Jamaica Plain's debt is reduced \$6,000, and there has been raised \$1,000 for repairs. The same line, Franklin has cleared off \$800 of its floating debt. Whitinsville has paid \$3,000, though still greatly embarrassed. Grace Church, Worcester, has lifted \$2,250 of its obligations. Hyde Park is steadily working and accomplishing much in this line. The value of church property on the district exceeds \$1,600,000. Dr. Thayer enforced strongly the duty of the Churches to pay as they go, not lapsing over their expenses upon another year. Lowell Seminary, at Andover, is in a highly prosperous condition under the direction of Prof. Braden.

The names of the ministers on the Boston district were called; they reported their missionary collections, and severally passed in examination of character.

Much of the session was occupied by consideration of the cases of the superannuated members. Several of them had sent letters which were read, they being absent; and some being present tenderly and tearfully addressed their brethren.
G. F. Cox was reported as being very low physically and mentally.
F. H. Newhall was kindly referred to, and a committee appointed to visit him, and convey to him the warmest sympathies of his own beloved Conference in his affliction—the committee being Dr. Steele, W. R. Clark, J. Scott.

The other superannuated brethren who passed in examination of character were: E. Scott, W. A. Clary, E. Atkinson, J. C. Ingalls, W. Dwight, N. S. Spaulding, P. G. Brown, J. M. Merrill, H. C. Dunham, G. F. Cox, F. E. Fisk, N. A. Soule, J. W. Coolidge, J. W. Mowry, A. A. Cook, J. N. Marsh, H. P. Hall, M. P. Webster, D. K. Baister, H. S. Booth, W. F. Leonard, J. H. Mansfield, I. Marcy, C. Noble, W. Smith, J. L. Eddy, R. Mitchell, J. W. Lewis, N. J. Merrill, G. Hewes, E. H. Newhall, J. W. F. Barnes, J. W. Merrill, N. D. George.

On calling the name of Dr. Wm. Butler, the Secretary read a letter from Dr. Butler, reviewing his work, and stating various important facts bearing upon his arduous labors in the rare atmosphere of Mexico, which now compel him to retire, by advice of his physicians, to the genial climate of Southern Europe. He besought his brethren to stand as firm and generous supporters of the mission from which his ill-health compels him to retire.

Dr. Thayer expressed strongly his sympathy for Dr. Butler, and, on his motion, Doctors Prentice, Cummings, Mallian, W. R. Clark and Porter were appointed a committee to draft and report a letter of condolence and encouragement to be forwarded to Dr. Butler.

Dr. Thayer spoke in highly complimentary terms of the heroic labors of Rev. J. W. Hamilton at the People's Church in Boston, whose term of service as pastor disciplinarily terminates with this Conference; and in view of the dependence of this work, in its present condition, upon the continued labors of Brother Hamilton, he moved that the name of the appointment be changed to the "People's Church Mission," and that he be returned to the charge.

Mr. Hamilton, in reply to the remarks of the elder, said he did not crave the appointment, and had hoped that the Conference would see proper to put another brother in the place. He stated in detail some of the work he had done in this important location in Boston, building up a society of 240 members, and a Sunday-school of 194. All the bills have been paid, and there are no debts excepting a mortgage on the land on which the church stands. He was not anxious to be returned, but should go wherever he was sent. Dr. Mallian added a few words of commendation to what had been said of Mr. Hamilton, and in conference, by a unanimous vote, passed the motion of Elder Thayer.

On motion of Dr. E. A. Presiding Elder of Springfield district, the action of the Conference yesterday, ordering a committee of inquiry in the case of Rev. D. K. Merrill, was reconsidered, and the motion was laid on the table; after which, on motion, the Secretary was instructed to read upon the records the withdrawal of Brother Merrill from the Church, ministry and membership.

On calling the names of L. Jenison and A. D. Merrill, the minute was ordered that they have deceased during the year.
Took up the Question: "Who are the Deacons of the second class?" The names of the following brethren were called. Those present having charges reported the amount of their missionary collections, severally passed in examination of character, were reported favorably by the committee of examination in the third year's studies, and were advanced to the list of Deacons of the second class: E. Hitchcock and J. W. Fulton.

D. Dorchester, Jr., and G. E. Sanderson passed in examination of character, and were advanced to the Deacons of the second class, with the understanding that they be examined in their studies next year.
The annual report and exhibit of the Wesleyan University were presented, and referred to the committee on Education.

Rev. C. N. Smith gave his report of the Domestic Missionary Society's treasury, which report was referred to the committee on Conference Missions.

A letter from Rev. D. M. Bramming, a local deacon, was read and referred to the committee on Conference Relations.
The annual exhibit of the Book Concern was referred to the committee on the Book and Tract Cause.

A communication respecting the expenses of the next General Conference was read, and referred to the Conference stewards; and a similar note touching the Episcopal Fund was referred to the Presiding Elders.

On motion, the Bishop was requested to appoint A. D. Sargent, Conference Temperance Agent.
Took up the 8th Question. The following passed in examination of character and were continued: J. W. Lee, J. M. Clarke, E. Othman, G. Sutherland, Stephen Cushing.
On calling the name of B. Othman, he was announced as deceased.

The Minutes were read and approved, and the benediction was pronounced by Dr. Cummings.

The meeting (anniversary) of the Woman's Foreign Missionary Society drew a crowded house, very largely of women, yet with a goodly attendance of the ministerial members present. Rev. W. R. Clark presided, and Rev. W. M. Ayres read the 63d chapter of Isaiah and offered prayer, after which a quartette of ladies, members of the Worcester auxiliary of the W. F. M. Society, sang, "Their sun shall no more go down."

Mr. Rev. Daniel Richards read her annual report. We can only summarize it. Within the bounds of the N. E. Conference there are 59 auxiliaries, having 3,564 members. Five new auxiliaries have been formed during the year. Receipts reported from Feb. 1878, to Feb. 1879, \$4,100—a small advance. This money has come solely through auxiliaries. There are receipts from individuals and societies not given through auxiliaries, so that the real amount contributed is much more than the report would indicate; yet we are sad to think that less than one-half of our Churches have any organized W. F. M. Society, and much less than one-fourth of our women are pledged to this work. We are sure that what is needed is an intelligent consideration of the objects and needs of the work, and every Christian woman will be ready to join us in this great work. There must be large additions to our working force and to our zeal and power. Mrs. Richards gave high encomiums of praise to the address and co-laborers who give such a rich monthly feast in the *Heavenly Friend*; to all which we reportorially say "Amen."

Dr. W. R. Clark congratulated the society for the strongly-expressed sympathies it has secured from the large congregation present. He personally knew the work and the workers, and knew much of the unexpected executive ability of the society's officers. The General Conference had expressed its unlimited confidence in the organization and management, and it is now a very strong and important integral element in the Church work, commanding and demanding the warmest sympathies and most generous benefactions of our sisterhood. The Doctor referred to his personal knowledge of the excellencies of the selected missionaries of this society, giving them a very high rank, and spoke words of highest praise of the increase and liberality of the donations to this organization, stating that already the receipts to its treasury in our Conference limits are equal to one-fourth of the total missionary contributions.

Mrs. S. L. Gracey, of Westfield, was introduced, and with superior diction and grace of delivery spoke at considerable length, as the representative of this society. Our limits forbid an extended report of this address—one of the very best we have heard at our Conference sessions—and a certain form would sadly injure the fair proportions it assumed. Many and various historical facts were related; its three-fold forms of work were explained elaborately, and the status of woman in India, China and Japan was portrayed by copious illustrative quotations and incidents. A womanly, heart-warm exhortation to renewed and vastly-increased benefactions and labors for "the heathen sisterhood" was delivered, and Mrs. Gracey closed with a stirring appeal to her compere to renew their strength, combine their forces, organize auxiliaries in every Church, and so "come up to the help of the Lord, to the help of the Lord against the mighty."

The quartette again sang a duet and solo, after which a collection was taken, and the exercises closed with the benediction by Dr. Merrill.

At the usual hour of service Grace Church was completely filled with an earnestly-attentive audience, to listen to the Conference missionary sermon by Rev. Wm. S. Studley, D. D., of Boston. The speaker said he should not meet the expectations of those who desired a *sermon* missionary sermon, and should not seek to show graces of eloquence or rhetoric; but in the simplest form he should endeavor to outline the operations of Providence, and show thereby what are the existing demands of duty and privilege. The fields are now white, and to every man God gives his work. Dr. S. glanced at the great empire of China and its wondrous opening to missionary societies, showing what has been done, and how ready the humankind are to receive the Gospel. What is true of China is true of Japan and India in a most remarkable manner. Papal countries in Europe and America, north and south, are also awaiting the pure and holy Gospel. Freedmen in the South and millions in the West are calling us to their homes and hearts. Massachusetts and Worcester, even—has multitudes practically heathen, who never enter a church, never read a Bible, never pray. The idolatrous masses of China are not worse, considering their condition, than those dwellers in Christendom. Practical duties were illustrated and enforced with great cogency by the speaker, and the beautiful poem, "If you cannot on the ocean," etc., brought its lesson to each hearer in telling power, as the speaker voiced it in their hearing. "Woman's work is never done," it is said. Be this true, and it follows that the Christian's work is never done, and is never can be, done till the roll-call of heaven is sounded.

FRIDAY.

The devotional services, at 8.30 A. M., were led by Rev. A. F. Herriek.
On proper representation of important interests at stake, by the Presiding Elder, Rev. Alonzo Sanderson was requested by the Conference to be returned by the Bishop to the Lynn City Mission for another year.

Dr. Crowell, Presiding Elder of Lynn district, also presented facts of value concerning the financial condition of Washington Street Church, Newburyport, and requested, by motion, that the Bishop return Rev. W. P. Ray for another year, which motion (after explanatory remarks by the Bishop touching the matters in issue in this case) prevailed.

Rev. Dr. Fuller, editor of the *Methodist Advocate*, Atlanta, Ga., Rev. C. W. Cushing, of the East Ohio Conference, and Rev. W. B. Osgood, of a Troy Conference, were introduced to the Conference.

By request of the Conference, Dr. Fuller addressed the body in a clear, succinct, yet terribly truthful account of the religious, social, ecclesiastical, and (by further urgent request) political status of the Southern States to-day. The growth of Methodism, the condition of the blacks, the untold horrors of unbridled oppression in several of those States, the needs and duties of the various bodies at work among the Freedmen—these were various points cogently touched upon by Dr. Fuller.

A resolution of sympathy of the Conference for the wife of the Secretary of the body, Rev. E. A. Manning, who fell yesterday on returning from the church and broke her right arm at the wrist, was presented, and, on motion, adopted.

The committee on the State of the Country, through Dr. Fox, presented their report with accompanying resolutions, which were read, and unanimously approved, and the editors of

our religious papers were, on motion, requested to publish the same.

The trustees of the Conference presented their annual report, which was adopted and placed on file.

Rev. Messrs. Phillips and Emmons, pastors of Worcester Churches of sister denominations, and Rev. Dr. Whedon, of the Providence Conference, were introduced to the Conference.

The committee on Zion's Herald, through Brother John Noon, presented and read their report, with accompanying resolutions, bristling with sharp points, commendatory and advisory, which report was, on motion of Dr. Peirce, unanimously adopted, amidst great merriment.

The committee on the Observance of the Sabbath, through Rev. Dr. McKown, presented and read their report, with accompanying resolutions. Lengthy discussion followed. Various amendments were moved and discussed, and tabled or lost; strong speeches, approving or disapproving the resolutions, were made by Brothers Eastman, Prentice, Upham, Ames, Bates and others, when the discussion went over till Saturday's session by reason of the approaching hour of adjournment.

The Conference then adjourned with the benediction by Rev. Dr. Peirce.

The afternoon services were opened by singing of the hymn, "Grace 'tis a charming sound."

Rev. F. Woods read a Scripture selection (II Timothy 4), and offered the prayer.

After singing, "Salvation, O the joyful sound!" the Conference sermon on "Ministerial Education," was delivered by Rev. S. Jackson, who took as his text II Timothy 2: 15: "Study to show thyself approved unto God." He said: The exhortation of Paul to Timothy is just as applicable and desirable to-day as when delivered. Paul would use the same words to-day if he were addressing us. We should remember on this occasion that we are ministers of the Gospel. As such we need education to fit us for our work. Education means popularly *gaining knowledge*, but literally drawing out, and the best-educated man is he who has learned to draw from his resources and thus use his forces to the best advantage. The success of the ministry is not in the amount of knowledge, but his ability to use what he has of power. In former times a learned sermon was in the greatest demand, but not so much so now, though there is more need now than ever for an educated ministry. Indelicacy is stronger, and we must grapple strongly with it—educated strength. Not a Christian doctrine but is now assailed. The contest is great. I am not an alarmist, yet I must say, there is a contest. We must prepare to meet it. It should be our ambition to be masters in Israel. We must not forget that the most important function of our ministry is the ascertainment of truth for the enlightenment of the world. By observation and reasoning we can gain the power to give Scriptural information. There is a tendency to give credence to men's *ipse dixit* instead of hammering out the truth for ourselves. We cannot all be greatly original, but we can all be honest in our use of the materials of others. The campaign has been mapped out by our Master, and we must adhere closely to it. A minister must be able to answer almost any question that may be put to him in regard to his office, as well as scientific matter which may be referred to him. We may well ask: "Who is sufficient for these things?" The man must be pure. Goodness will command success. But piety and purity are not enough. Our sermons should be evangelical. Whatever the topic is, the people must see Christ in it. The sermon should be addressed to the reason. Instruction is a prime aim of preaching. First, instruction, then conviction, then conversion. The preacher discussed briefly-written and extemporaneous discourse. Our best rhetorical discourses may not be the most successful.

A reconsideration of the vote in the case of Brother I. T. Johnson, giving the Presiding Elder leave to withdraw his application, was moved, and prevailed. The motion granting leave to withdraw was then laid on the table. A broad and earnest discussion touching the general question of granting ordination to the candidate, followed, in which many of the Conference participated; and the vote being taken, he was elected to Local Deacon's orders.

The Presiding Elder, Dr. Thayer, renewed his recommendation of Rev. Otto Anderson for admission on trial. He was recommended by the board of examination, as well as by the Presiding Elder, and by the quarterly conference of Trinity Church in Worcester, and was, on motion, admitted on trial and elected to Deacon's orders, under the missionary rule.

At 4 P. M. the anniversary of the N. E. Education Society was held.

In the absence of the chairman, Rev. W. F. Mallian presided, and introduced Rev. Dr. J. H. Twombly, of Boston, who said: Fifteen years ago, with others, I procured the charter of this society. It has aided 250 young men, who are scattered all over the world. I have a plea for aid for this society. He offered several propositions in regard to what the laity demand of preachers: 1. They should be pious; 2. They should have a knowledge of human nature and the general rules of business; 3. Their time should be given to their particular Church; 4. They should not be indolent nor use their time in lecturing or writing for the newspapers; 5. They should be more instructive than they are, and more logically consistent; 6. They should be more studious. The sciences should be laid under contribution to make sermons instructive; 7. The great moral and social questions should be presented by the preachers. The questions of labor and capital deserve notice in the pulpit; 8. We must be educated to support and maintain the Scriptures vs. infidelity. Ministers stand as thinkers in the forefront, and they must support that rank; 9. They must pay more attention to their health; they need nerves of steel, bones of iron, and muscles of brass to do their duty. Times are changed from what they were when we could put a young man on horseback, who must study as he went. These times demand strength.

We must aid our young men in distressed circumstances. We ask the people to aid our young men in their preparation for their work. We must help to a broader education. Ignorance never is, nor can be, sanctified. Sound learning in the pulpit is a *sine qua non*.

Rev. George Whitaker made a strong appeal for the same object, presenting facts in his experience and observation. Our limits forbid a more extended report.

The evening session was devoted to the anniversary of the Conference Temperance Society. Rev. W. F. Mallian, D. D., presided.

Rev. F. Woods gave a most cogent lecture on temperance, containing the richer selections from several of his temperance lectures, which have been so popular in their general delivery through this Commonwealth. He urged most conclusively arguments burning with fire against the rum traffic, and thrilled his hearers by the momentous statistics and profound appeals, and for more than an hour carried his audience with him as he fought the rum demon with all the intellectual ingenuity at his command.

Rev. F. K. Stratton, who was to have spoken, declined to do so after such a mastery address.

SATURDAY.
The morning session was preceded by a thinly-attended, yet profitable, service of prayer under the conduct of Brother F. J. Wagner, and at 9 o'clock the session for business opened.

A communication from the Ladies' and Pastors' Christian Union was read, and, on motion, referred to the committee on that subject.

Resumed the 9th question. The name of S. A. Cushing, in this list, was called. Living out of the bounds of the Conference, a fraternal letter was read from him to the Conference, as well as a certificate of his Christian and ministerial character, and his relation was continued.

The committee on Nominating Officers of the Conference Societies presented and read their report, which was, on motion, adopted and placed on file.

On calling for recommendations of local preachers for Deacon's orders, the names of the following brethren were called, recommendations from their quarterly conferences were read, committees of examination reported favorably on their cases, and they were elected: Chas. M. Malden, Joseph H. Tompson, George C. King, George Howard Huffman, Thomas C. Martin, Edwin W. Archer, Henry G. Rogers, John Galbraith, William H. Atkinson. I. T. Johnson was recommended from Boston Street, Lynn, and O. C. Haskell from Chicago District Conference. After listening to representations in their cases, their Presiding Elders had leave to withdraw their recommendations.

On calling for recommendations of Local Deacons for Elder's orders, the following were recommended by their committees of examination and by their several quarterly conferences; certificates or statements of their faith in the doctrines and Discipline of the M. E. Church were given, and, on motion, they were elected: Thomas C. Walcott, John D. Pickles, William N. Groom.

A reconsideration of the vote in the case of Brother I. T. Johnson, giving the Presiding Elder leave to withdraw his application, was moved, and prevailed. The motion granting leave to withdraw was then laid on the table. A broad and earnest discussion touching the general question of granting ordination to the candidate, followed, in which many of the Conference participated; and the vote being taken, he was elected to Local Deacon's orders.

The Presiding Elder, Dr. Thayer, renewed his recommendation of Rev. Otto Anderson for admission on trial. He was recommended by the board of examination, as well as by the Presiding Elder, and by the quarterly conference of Trinity Church in Worcester, and was, on motion, admitted on trial and elected to Deacon's orders, under the missionary rule.

(Continued on 3d page.)

Our Book Table.

ARTISTS OF THE NINETEENTH CENTURY AND THEIR WORKS: A Hand-book, containing Two Thousand and Fifty Biographical Sketches, by Clara Erskine Clement and Lawrence Boston. 2 vols., crown 8vo, price \$5.00. The present volume forms a necessary supplement to the admirable and indispensable encyclopedia of painters, sculptors, architects, engravers and their works, compiled by Mrs. C. Clement, and published by the same house—Houghton, Osgood & Co. These finely-executed volumes are introduced by an account of the art academies and institutions for art education in the country. The first thought, as the crowded pages of these volumes are opened, is one of surprise at the number of professional artists who have secured a reputation sufficiently conspicuous to preserve their names from oblivion, since the present century came in. The biographical sketches are necessarily short, but are adequate; the chief works of the artists are described, and sometimes criticized at considerable length, and the prices of successful pictures are given. The names are arranged alphabetically, so that the volumes can be readily used, and they are thoroughly indexed. For libraries, for those who are able to adorn their walls and halls with works of art, and for artists, this quite complete dictionary of art and artists is invaluable. The work of the compilers seems to have been conscientiously executed, and its material gathered with great diligence and success.

From the same house, in their series of modern speculative philosophy, we have, *THE COLOR SENSE*—ITS ORIGIN AND DEVELOPMENT; An Essay in Comparative Psychology, by Grant Allen, B. A. The object of this work is to show that the prevalent taste for bright colors in the human race has been derived from its fruit-eating ancestors; accepting as its foundation the

doctrine of evolution. The interest of this volume is no measure turned toward the acceptance of its theory, but upon the discussion of physical optics, the development of the color sense in insects, and the coloring of flowers; the relation of bright-colored flowers to birds and mammals, and the reaction of the color sense upon the animal integuments; the color sense in man, and the aesthetic value of color. These discussions, however they may fail to establish the pet theory of the author, are carried on with an earnestness of conviction and fullness of illustration that render the book an attractive volume to a thoughtful reader, although he may feel the full force of the objections of Wallace and Dr. Hugo Magnus to the doctrine of the writer.

The American Book Exchange has issued the third volume of their very neat and portable edition of Chambers' *CYCLOPEDIA OF ENGLISH LITERATURE*. This third edition is edited by Robert Carruthers, LL.D., and will be issued in eight small quarto volumes. The whole set is sold for \$2.00; a single volume, 45 cents. Sent by mail, postage paid. The third volume commences with 1625, and closes with 1659—from Bishop Sillingfleet to James Thomson—a period rich in poetry and classic prose, including Bunyan, Pope, Dryden, Herbert, Addison, Steele, Swift, etc. This is a cheap and attractive edition of a valuable work.

Dr. Appleton & Co. issue two very attractive volumes, in matter, style, and in publication: *THE FAIRY LAND OF SCIENCE*, by Arabella E. Butler, and *THE FAIRY LAND OF SCIENCE*, by Arabella E. Butler, and *THE FAIRY LAND OF SCIENCE*, by Arabella E. Butler.

The contents of this beautiful volume, prepared for young readers, was first delivered in a series of lectures to audiences of children and their friends, and earnestly asked, by the latter, for publication. They are popular expositions of striking common, natural phenomena, such as sunbeams and their work, the aerial ocean in which we live, a drop of water and its travels, water and ice, the voices of nature, history of a piece of candy, bees in the hive and bees in flowers. It is a charming volume for youthful and even mature readers. *OCEAN WONDERERS*; A Companion for the Seaside, illustrated, by William E. Dimon. 12mo, 229 pp. This delightful work describes the common natural objects met on the sea-shore, and suggests a world of interest in the thousands who wander along the sands of the ocean. Little aware of the varied and wonderful living objects close at hand. Both of these volumes should be placed in the family library, and be sure to be packed in the trunk or traveling-bag,

The Sunday School.

SECOND QUARTER. LESSON IV.

April 27. Isaiah 42: 1-10.

BY REV. W. O. HOLWAY, U. S. N.

THE COMING SAVIOUR.

I. Preliminary.

1. THE PROPHET ISAIAH: Nearly all that we know of the life of the prophet is derived from his own writings. He was the son of Amoz (who was the cousin of Uzziah, according to Jewish tradition). He wrote the life of Uzziah (2 Chron. 26: 22), and his prophecies were uttered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—a period of about sixty years (N. C. 726-686). His home was in Jerusalem. He was called to the prophetic office in the year when king Uzziah died (N. C. 726). His wife was a prophetess, and his children bore prophetic names. He lived, at least, until after the invasion of Judah by Sennacherib, which occurred about B. C. 700. According to rabbinical tradition, Isaiah was seen asunder in a trunk of a tree by order of Manasseh (to which allusion is supposed to be made in Heb. xl: 37)—a doubtful fate, for Isaiah must have been 80 or 90 years old at the time when Manasseh came to the throne.

Nahum and Micah were contemporary with Isaiah, and also Hosea. He lived in the days of the decline and fall of the kingdom of Israel. Samaria, its capital, was taken by the Assyrians about B. C. 721, and the Ten Tribes were carried into a captivity from which they never returned. Judah was twice invaded by the Assyrians, and the remarkable destruction of Sennacherib's army, of which we have an account in 2 Kings 19: 35 and 2 Chron. 32: 21, occurred in the old age of the prophet, when both he and king Hezekiah were reaching the close of life.

Isaiah's character stands before us as one of almost superhuman elevation. When we think of him, during those sixty years, discharging so many varied offices, expounding, improving, exhorting, comforting, doing all with deepest fervor and unflinching faith towards God, and with serene dignity towards men, we seem to be contemplating one of the noblest of purely human sympathies, has a portion of seraphic nature communicated to him (Cook).

2. BOOK OF ISAIAH: The Book contains sixty-six chapters, and consists of two principal groups of prophecies—the first (chaps. 1-39) inclusive having a local character, chiefly dealing with the moral and welfare of the nation; the second (chaps. 40-66) consisting of predictions relative to the deliverance from captivity, and evangelic, or Messianic, prophecies, stretching even to the end of the Christian dispensation. Owing to the sublimity and reach of the second part, the unity and integrity of the Book was questioned about a century ago by Knapp, and there are Biblical critics who still maintain that the twenty-seven closing chapters were written by a different hand from that which penned the opening ones. To meet this has been brought the unanimous testimony of both Jewish and Christian tradition to the genuineness of the entire Book as the authentic work of Isaiah, and the prophecies of the latter part are quoted in the New Testament with his name attached.

"Of no other book of the Old Testament," says Stanley, "except the Psalter, have the subsequent effects in the world been so marked, or the principles so fruitful of results for the future." Stanley, however, is among those who maintain that the second half of Isaiah was written long after the date of that prophet by one to whom he gives, with Ewald, the title of "the Great U." named.

II. Paraphrase.

"Rapt into future times the bard began." A new series of visions (beginning at chapter 40) sweep before his aching sight. Jerusalem is in all her grandeur now, but he sees her in the day of her desolation. He sees the people far away in an alien land groaning beneath the yoke of a seemingly hopeless captivity. But their captivity is not hopeless: "Comfort ye, comfort ye my people, saith your God." Tell them their "warfare" is accomplished, their "captivity" ended. And, in order to assure them of the truth of this promise, the most sublime descriptions are given of the power of Jehovah, His rulership among the nations, His supremacy over all the idols which were then so universally worshipped. But the vision expands. A wider and more glorious deliverance is brought to view. The "Servant of Jehovah" appears—the "elect" of God, endowed by His Spirit, and upheld by Him. The lineaments depicted are more than mortal. We feel assured that this Being, "in whom," says God, "My soul delighteth," can be none other than the Anointed One of whom David sang, the "Well-beloved," whose "glory" St. John beheld—the "glory" as of the only-begotten of the Father.

His mission is to deliver the Gentiles from the thralldom of sin by setting forth before them the righteousness, and love, and holiness contained in His message to mankind. His appearance will be attended by no noisy demonstrations; His voice will not echo, trumpet-like, along the streets; nor will He deal impatiently and violently with the weak and helpless; no "bruised reed" will He break, no dying glimmer of divine light will He extinguish in any soul. He comes to save, not to destroy; to build up, not to break down. Not, on the other hand, will He be dismayed, or hindered, by any opposition excited against Him; His work shall go on, and cease not, until "judgment"—the pure religion which He came to teach—is established in the earth, and in the remotest isles of the sea.

Then we have the drama of Jehovah calling His Servant, and giving Him a formal commission for this great work. The Creator of heaven and earth, the Author of life and being, "calls" His Servant—sets him apart in accordance with His righteous purposes—and promises to sustain him in His office as the mediator of a new covenant with His people, and as a messenger of light and deliverance to the darkened and enslaved Gentiles. "Jehovah pledges His own name and glory as a guarantee of the success of His Servant. Former predictions have already been fulfilled, and this should inspire confidence in these new prophecies which are now uttered while there is no visible sign of the events themselves; before, like plants,

they "spring forth" above the surface of the ground. The lesson closes with an invocation to all that "go down to the sea," and the remote nations that people its far-off isles, to celebrate this sure word of prophecy with a new song of praise unto the Lord.

III. Exposition.

Verse 1. Behold My Servant.—The term is sometimes applied to Israel; it here refers to the Messiah (see Matt. 12: 17-21). Whom I uphold—protect, sustain. Elect—chosen, selected. Delighteth—"in whom I am well pleased" (Matt. 3: 17). My Spirit—with which He was endowed "without measure" (John 3: 34), that is, according to the capacities of His infinite nature.—Judgment.—The term is here employed, according to Delitzsch, to denote "true religion," regarded as His practical wisdom as the rule and authority for life in all its relations; i. e., religion, has the law of life. Gentiles—all nations outside of Israel.

The "Servant of Jehovah" must be that one Person who was goal and culminating point to which, from the very first, the history of Israel was ever pressing on; that One who bore, into the shade not only all that prophets did before, but all that had been ever done by Israel's priests and kings, and the whole human race, and who stood in the same relation not only to the wider circle of the whole nation, but also to the inner circle of the best and noblest within it, as the heart to the body which it animates, or the head to the body over which it rules (Delitzsch).

Verse 2. The manner of His manifestation. Lift up.—Translated as follows: "Nor lift up His voice, nor cause it to be heard in the streets." The manner shall be quiet, humble, gentle, not seeking applause.—No pretender to Jewish Messiahship ever bore himself so, says Dr. Cowles. "No Mohammed, no Mormon have, ever shunned notoriety and applause, or ever set his heart after this manner on the victories of truth and the conquests won by suffering and love."

Verse 3. Bruised reed.—The "reed," or calamity, bending to every breeze, "shaken by the wind," was a type of feebleness. The word "bruised" means "cracked," and "smoking flax" means "the flax floating in oil," which was the common lamp. This represents the weak as merely glimmering, almost extinguished. The teaching is that He will not disdain the feeblest purpose or aspiration of the soul; will not quench the slightest glimmer of faith and love; yea, more, He will strengthen the feeble purpose, and fan into a new flame the dying spark. He "up-braids not," "discourages" (broken) to the "bruised reed." He will not violently crush out the feeble light, nor will he, on the other hand, be crushed out by the violence of his enemies. He will not languish, nor be thwarted, in His purpose to establish righteousness in the earth. Even the "isles"—representing the outlying, remote peoples—shall wait, disabused with their idolatries, for the precepts of His Gospel. The South Sea Islands, Madagascar, the Sandwich Islands, are among the wonderful illustrations of the fulfillment of this prophecy.

Verse 4. Fail, nor be discouraged.—The Hebrew words refer back to the preceding verse—"fail" (refer) to the faint or glimmering reed, "discouraged" (broken) to the "bruised reed." He will not violently crush out the feeble light, nor will he, on the other hand, be crushed out by the violence of his enemies. He will not languish, nor be thwarted, in His purpose to establish righteousness in the earth. Even the "isles"—representing the outlying, remote peoples—shall wait, disabused with their idolatries, for the precepts of His Gospel. The South Sea Islands, Madagascar, the Sandwich Islands, are among the wonderful illustrations of the fulfillment of this prophecy.

Verse 5. Created, stretched out, spread forth.—The present tense of the verb is used in the original, implying continuous action. God is the Creator and Upholder of all things. Cometh out of it—vegetable products. Breath, spirit—"the divine principle of life in all created corporeal beings" (Delitzsch). "The God of Nature is the God of the Bible."

Verse 6. Have called Thee in righteousness.—have commissioned Thee, the Messiah, in accordance with My righteous will and covenant, and for a righteous purpose. "The righteousness of God is the stringency with which He acts, in accordance with the law of His holiness" (Delitzsch). Will hold This Hand—"I grasp it firmly" is the meaning of the original. Covenant—that is, mediator of a covenant, or new compact, which God will make with men. The conditions of this covenant are given in the New Testament—repentance, faith, obedience, etc. Light.—Christ is called the "Light of the world." "Light" stands for knowledge and true wisdom.

Verse 7. Blind eyes—a frequent emblem of the incapacity to perceive spiritual truth caused by sin and ignorance. Christ came to illumine the minds of men. Bring out This Hand—"I grasp it firmly" is the meaning of the original. Covenant—that is, mediator of a covenant, or new compact, which God will make with men. The conditions of this covenant are given in the New Testament—repentance, faith, obedience, etc. Light.—Christ is called the "Light of the world." "Light" stands for knowledge and true wisdom.

Verse 8. I, the Lord; that is My name.—Jehovah puts His own signature to this commission. My glory will I not give, etc.—The glory that is due to Him must not be rendered to idols.

His name—Jehovah—affirms how truly He stands alone in His nature, and recalls to mind the manifestations of His life, His power, and His grace from the very earliest times (see Ex. 3: 15). He to whom this name belongs cannot permit the honor due to Him to be permanently transferred to a man. He has therefore made preparations for putting an end to idolatry. Cyrus does this provisionally by the tempestuous force of arms; and the Servant of Jehovah completes it by the spiritual force of His simple word, and of His gentle, unselfish love (Delitzsch).

Verse 9. The argument is: Fulfillment is the test of prophecy. You have seen former predictions verified (for example, that respecting Hezekiah's recovery in three days); now have confidence that the new utterances will not fail of fulfillment.

Verse 10. A new song.—New manifestations of the divine goodness call for new songs of praise. In these the very "ends of the earth" are called to unite.

IV. Gleanings.

1. Isaiah is a household word everywhere. No other prophet is so frequently cited in the New Testament, for none other so nearly comes up to the spirit of Christ and the Apostles. No other single teacher of the Jewish Church has so worked his way into the heart of Christianity. When Augustine asked Ambrose which of the Sacred Books he considered as a new covenant with His people, and as a messenger of light and deliverance to the darkened and enslaved Gentiles, "Jehovah pledges His own name and glory as a guarantee of the success of His Servant. Former predictions have already been fulfilled, and this should inspire confidence in these new prophecies which are now uttered while there is no visible sign of the events themselves; before, like plants,

longing to their own national songs, and chanted them from hill to hill, with all the delight of a newly-discovered treasure (Stanley).

2. You think of the old Hebrew seers and prophets of the Lord, and are almost ready at times to envy the overwhelming glories of those visions; the emblems of that rapture which beheld the splendors of Emmanuel, and "the land of far distances," and the grandeur of their commission who were sent equipped so marvelously to comfort the downcast and warn the wavering, and confirm the strong, and reclaim the apostate, by their testimony of glory and of judgment. Sublime, indeed, that calling; blending the exultant powers of the poet with the loftier aspirations of the saint; beholding all nature with an eye kindling from the inner spirit's light, and seeing in the forms, the changes, and the aims of all things in the heavens above, and in the earth beneath, the signs that mark the course of the Almighty; the universe their zodiac, and God their sun! Envyable, indeed, that mantle of prophetic power, that insight which beheld the stars walking in their Eastern brightness, and saw in them the emblems of those earthly powers which should be shed like leaves from their heights of pride by the shaking judgments of the Almighty arm; which marked in the wasteful winter flood, and woodland beast roaming for his prey, the symbols of devastating visits from augured loving-kindness; which gladly recognized the types of the Messiah's kingdom in the pastoral calm of flocks and in the rich and rocking grain. Envy them not! The least in the kingdom of Christ hath a fuller light. The eyes of their age grew dim with watching for that Sun which lit our childhood's morning. They laid ready the foundations of Christ's kingdom by prophetic words; it is for you to build it toward the topstone by memorial deeds. (R. A. Vaughan.)

3. The anniversary of the Preachers' Aid Society was opened by singing the hymn, "To Jesus' name give thanks and sing."

Rev. N. D. George read a Scripture selection, and offered prayer. The chairman briefly spoke in introduction of the subject before the anniversary, and introduced Rev. Dr. Joseph Cummings. He said: Our ministers whose lives have been freely sacrificed for the Church and the Churches should be cared for, and not suffered to become poor-house dependents, humiliated most affliction. This is entirely in the hands of the laity. The ministers' remuneration is almost entirely at the mercy of the Churches they serve. But the Churches, in fixing the compensation, never take into account the fact of a minister's old age and financial penury; and they ought to bear in mind that there are large calls on their purse, unknown generally, to enable them to support their ministerial office in a respectable manner. It is not a work of charity to assist this society. Christian duty demands it. The Methodist Church is different from other bodies, inasmuch as no individual Church can be expected to give to their pastors an overplus of support as other Churches often do. Therefore this society is imperatively needed.

[Continued on page 8.]

Commercial.

BOSTON MARKET.

WHEAT—Superior, \$3.00; extra, \$3.25; No. 1, \$3.50; No. 2, \$3.75; No. 3, \$4.00; No. 4, \$4.25; No. 5, \$4.50; No. 6, \$4.75; No. 7, \$5.00; No. 8, \$5.25; No. 9, \$5.50; No. 10, \$5.75; No. 11, \$6.00; No. 12, \$6.25; No. 13, \$6.50; No. 14, \$6.75; No. 15, \$7.00; No. 16, \$7.25; No. 17, \$7.50; No. 18, \$7.75; No. 19, \$8.00; No. 20, \$8.25; No. 21, \$8.50; No. 22, \$8.75; No. 23, \$9.00; No. 24, \$9.25; No. 25, \$9.50; No. 26, \$9.75; No. 27, \$10.00; No. 28, \$10.25; No. 29, \$10.50; No. 30, \$10.75; No. 31, \$11.00; No. 32, \$11.25; No. 33, \$11.50; No. 34, \$11.75; No. 35, \$12.00; No. 36, \$12.25; No. 37, \$12.50; No. 38, \$12.75; No. 39, \$13.00; No. 40, \$13.25; No. 41, \$13.50; No. 42, \$13.75; No. 43, \$14.00; No. 44, \$14.25; No. 45, \$14.50; No. 46, \$14.75; No. 47, \$15.00; No. 48, \$15.25; No. 49, \$15.50; No. 50, \$15.75; No. 51, \$16.00; No. 52, \$16.25; No. 53, \$16.50; No. 54, \$16.75; No. 55, \$17.00; No. 56, \$17.25; No. 57, \$17.50; No. 58, \$17.75; No. 59, \$18.00; 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ZION'S HERALD.

THURSDAY, APRIL 17, 1879.

"Gather up the fragments that nothing be lost." Such was the command of Christ after He had multiplied the loaves and fed the multitude. Fragments are not to be despised. Boyle remarks, that "sand grains are easily scattered; but skillful artificers gather, melt, and transmute them to glass, of which they make mirrors, lenses, and telescopes." "Even so," as one observes, "vigilant Christians improve parenthetical fragments of time, employing them in self-examination, acts of faith, and researches of holy truth, by which they become looking-glasses for their souls, and telescopes revealing their promised heaven. Jewelers save the very sweepings of their shops because they contain particles of precious metal. Should Christians, whose every moment was purchased for them by the blood of Christ, be less careful of time? Surely its very minutiae should be more treasured than grains of gold or dust of diamonds. Beloved of the Lord, gather up the fragments. Moments are precious beyond computation. The very sweepings may have in them grains of gold. Each moment, as it swiftly flies, is touched with blood. The atom as it floats in the atmosphere sustains vital relations to the whole structure of the universe. Gather up the fragments. Eternal destiny, in its sublime unfoldings, is made up of fleeting moments and the floating atoms skillfully woven into the great issue.

God has His way of perfecting praise. It is unlike all human methods, and beautifully illustrates the inspired declaration, "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." The praise-realm is full of testimonies to the wisdom, power and goodness of the Holy One. The hum of the tiny insect and the warble of the bird as it mounts upward on unfettered wing—these praise the great God in their humble spheres. But to man, as His nobler creature, does He chiefly look for the loftier praise-notes. But it is not from the mature and well-developed man only. "Out of the mouth of babes and sucklings hast Thou ordained strength because of their simple enemies, that Thou mightest still the enemy and the avenger." The sweet voices of consecrated childhood often bring the highest praise to God. We recently saw an example. A revival was in progress in a certain Church. One Sabbath evening a little girl of ten years of age came to the altar to consecrate her young life to Jesus. At the close of the service we said to her, "My child, have you found Jesus?" "Oh, yes," she replied, and her countenance testified as powerfully as her words. The next Sabbath evening she was again in the sanctuary. After she went home she said to her mother, "Mama, let me wait to see my brother"—a youth seventeen years of age. Her mother having occasion to leave the room for something, the little Christian dropped upon her knees, clasped her hands, and breathed a prayer to heaven for her brother. When he came home, she ran to him, threw her arms around his neck, and besought him with tears to give his heart to Jesus. Eternity will show, doubtless, that the sweet child has won her brother. "Out of the mouth of babes and sucklings Thou hast perfected praise."

Human religions, like those of Zoroaster, Buddha, or Mahomet, attempt to scale heaven by inclined planes, curves and zigzags; but Jesus surveys the route by air-line. The former adjust the way to the irregularities and sinfulness of the earth; the latter adjusts the earth to the demands of the way; the one constructs an earthly pike, suited to the frailties of sinful men; the other casts up a heavenly highway for the ransomed of the Lord to walk in. Jesus takes the direct path, the shortest line between earth and heaven, easy to those who stand squarely in it with the eye steadily on the prize, but difficult to such as progress by zigzags, dodging now to the right, then shuffling loosely off to the left, expending large effort in travel with only slight forward movement. Such people experience all the labor and weariness without the comforts that belong to the Christian life. The unevenness of the road adds to the tediousness of the journey, the jaggedness of the way proving a greater wrench to the muscles and joints than a continuous but regular march. The

narrow way and the strait gate reduce the problem of salvation to the lowest terms, and thus insure the best economy in efforts to secure our salvation. Many people do enough to get to heaven twenty times, and yet fall of their main end. They travel across the way rather than in it; they touch the path at many points, but never get fairly adjusted to it. Their zigzags lengthen the road a hundred-fold and put heaven out of reach.

In an important sense revivals of religion are not exportable articles. They appear only with suitable conditions in the moral atmosphere. In religious movements people are prone to forget that success is largely dependent on the state of religious feeling in the immediate community. The agency that has been very successful in one place may not be in another, for the want of those conditions on which success is dependent. Inasmuch as similar moral states prevail over large tracts of Christendom, it is presumable that the agencies useful in one section may be so in many more. But we can be certain of it only by trial. Strike your match and the ignition will reveal the condition of the elements about you. If the community has any need of you, the elements will kindle; if not, your match will very tamely burn out.

This is a day of specialties. Once a man could be a "Jack of all trades," and master of none, and pass quite respectably and usefully through society. But that day has passed away. Now a man needs to devote himself to one thing almost exclusively and become as perfect as possible in that, or he will fall under the rebuke of that text: "Unstable as water, thou shalt not excel." "One thing at a time, and that done well," is a very good maxim. Devote thyself wholly to the work of the ministry, brother preacher, that thy profit may appear to all.

MINISTERS NOT NOVICES IN BUSINESS.

It is quite the universal custom to disparage the business qualities of ministers. There have been a few conspicuous instances of helpless financial incompetency in the clerical office. The late cases of Archbishop Purcell and his brother are, however, unparalleled in ignorance and recklessness as to all the fundamental laws of trade. A few ministers have made themselves too familiar with the opportunities for increasing their worldly store, have shown remarkable shrewdness in managing speculative forms of business, have accumulated considerable fortunes, and some have followed the example of their secular competitors and ultimately involved themselves and their trusting friends in financial ruin; not, indeed, because they were ministers, and did not understand the ways of trade, but because they were too skillful as business men and too daring as speculators.

These latter instances, however, are so rare as to excite public attention when they occur, being exceptions to the general rule. The cases, too, of those helpless men, who have no idea of economy and never succeed in living within their means, are limited. It is one of the rarest events to find a clergyman availing himself of the bankruptcy law, or so far living beyond his means as to involve himself hopelessly in debt and wrong his creditors out of their dues. Thousands of laymen—business men—have availed themselves of this legal form of settling indebtedness without a full payment; shrewd, energetic, trusted and highly-respected merchants have found their skill baffled, their plans disappointed, and themselves bankrupts.

Still the impression prevails that the minister has no business aptitude, and is quite likely to ruin every secular undertaking that he touches. There have been many costly experiments during the last score of years in church building, some of which have proved terrible occasions of embarrassment to the worshippers in these debt-burdened temples. In a few instances, they have been planned and urged on by ministers, but generally it has been some one, or more, ambitious and well-to-do members who have originated the movement, and made large and honestly-given pledges of financial aid, but have, before the church was paid for, failed in these and all other business engagements. In nearly all these instances, and in almost all cases of church building, it has been the energetic, clear-headed and business-trained minister who has saved the periled church, or built and paid for the new sanctuary.

It is a great misfortune for a minister to be lacking in secular intelligence. Wherever we find an instance of financial inability, we almost always find all the other good ministerial qualities rendered useless by this helpless ignorance of affairs. This knowledge is a matter of early training. A minister's business skill is not to be cultivated by trading or speculating in lands and stocks after he enters upon his legitimate work. Nothing can be more offensive to God or man, or more ruinous to ministerial character and devotion, than a trading habit after he has consecrated himself to the duties of the ministry. But most of our ministers are young men from families in limited circumstances. They have been made familiar with manual labor in youth, and are neither ashamed nor reluctant to aid themselves with their hands when necessary. They have been obliged to practice the strictest economy in securing an education, and have learned the value of money and the wisest ways of obtaining the largest returns for it. There may be a tendency to over-thrift, and an eagerness to secure and save money, induced by this severe early

discipline. Doubtless this is sometimes the case. This can only be corrected by the grace of God; and against this some ministers find occasion to pray and strive with great earnestness.

Our ministers of the previous generation were models of excellent management of affairs. Their salaries were insignificant in amount and uncertain in payment, but the great body of them not only provided amply for themselves and families, while well, but out of their small annual receipts saved, by wonderful economical skill, enough to educate their children, to aid in establishing our schools and colleges, to give quite freely to missions and our other charities, and to lay aside something in the form of an humble home, or other property, for the day of sickness and against old age.

Until within a few years, all our young ministers, although fresh from the schools, were expected to graduate from a series of small appointments, where much work was expected and little money paid. This tuition was invaluable. It established habits of economical living; it called out ingenious devices and multiplied resources for aiding in the family support; it developed intelligent and prudent business habits, and cultivated a manly and resolute self-dependence. It is not what comes into a man's hands that enriches him, but what he saves from slipping through them. Our young men need early to learn this well-practised lesson of the fathers, or it will matter little what their salaries may be; they will always be poor and dependent.

But, taken as a whole, the ministry shows much aptitude for business. There is no need for apologies in behalf of our preachers in this respect, and no occasion for sneers. As a whole, they preserve the respect of the community on the secular side of their lives, and are doing more at this hour than any other members of the Church to rid her sanctuaries of the crushing debts that an hour of indolence entailed upon her, and to secure an adequate endowment for her schools of learning.

THE PURE GOLD OF HONESTY.

When Pope said, "An honest man's the noblest work of God," he could not have meant that man whose honesty consists merely in abstaining from acts of downright cheating. A storekeeper who charges only a fair price for his goods, a farmer who sells a yoke of oxen for their market value, or a dairyman who sends nothing but pure milk to his customers, acts honestly, but does not thereby become "the noblest work of God." Neither could do otherwise without becoming a knave. Such an honest man, to quote Blair, "may prefer those things which are fairest, not because they are fair, but because they seem to him most likely to prove successful." There may be a good deal of the dross of selfishness mingled with the gold in his virtue.

Honesty, which is entitled to the claim of nobility, must be a flower growing upon the root of uprightness. It must recognize the principles of rectitude as summarized in the law of love to one's neighbor. Suppose, for illustration, the storekeeper who is rigidly fair in his prices, has a lady customer who is passionately fond of dress, but whose husband's resources he knows to be very limited. He tempts her by soft persuasions to purchase goods which he is fully aware she cannot pay for without embarrassment. The transaction is fair enough, so far as price and quality are concerned; but is it an upright act? Is it a right and noble thing for the dealer to seek even a fair profit by appealing to a woman's weakness and making it the means of placing a heavy burden on the shoulders of her struggling husband? We think not, for the reason that an upright man will not knowingly benefit himself by doing injury to his neighbor.

Let us take another example: Suppose a farmer to have reared a splendid colt. The creature is finely built, a good traveler, high-spirited, and every way manageable if in the hands of an experienced horseman, but unsafe if driven by unskilled hands. The owner has a neighbor, a young, inexperienced farmer, just starting in life, with very straitened means. He needs a horse for all kinds of work, but is smitten with a foolish fancy for this fine creature. His better judgment tells him that this horse is not suited to his needs, in his hands it will very likely become dangerous, if not vicious. Its owner knows this also; but, taking advantage of the young man's fancy, he urges him until he makes the purchase. Paying for it cripples his resources; the beast proves unfit for the rougher work of his farm; and under his unskillful treatment becomes so unsafe that he is obliged to sell it at a loss he can ill afford. "Just what I expected," says its former owner, who had tempted him to buy. "My colt wasn't fit to be handled by such a green hand, nor to be put to such work as his."

This transaction, like the former, was what most men would pronounce an honest one. If honesty be the mere absence of knavery, it was; but if honesty ought to imply uprightness, it was not. Assuredly, it did not respect those divine words which bid Christians to "Look not every man on his own things, but every man, also, on the things of others." No upright man will forget to consider the interests of those with whom he deals as well as his own. He will not knowingly profit by the ignorance, the folly, or the vice of a fellow-creature.

But there is a still nobler virtue than uprightness, even that integrity of character, that moral wholeness, which is the soil in which it grows. The former appears in men's dealings with each

other; the latter is the moral mould in which their minds are cast. The man of integrity loves honesty for its own sake. He would shun himself if he were to find himself inwardly debating the motives to a wrong business transaction. Closely allied with it is the virtue of probity, which, like uprightness, may be considered as integrity in action. By his resistance to the temptation which invites him to make gain from another's loss, a man openly exhibits his probity. Thus, in our highest conception of honesty, we see integrity in the character, probity in the act of adhesion to the right under temptation, and uprightness in the steadfast purpose to consider the rights of others even when seeking one's own profit. A man who is honest in this exalted sense, is indeed "the noblest work of God."

We find an almost romantic illustration of this virtue in the life of a man, once highly distinguished as a merchant in Boston and in Paris—Mr. S. V. S. Wilder. One incident will reveal the man. It occurred when he was quite young in business, in Boston:—

A gentleman arrived in that city with an invoice of French goods, which he valued at \$30,000. Comprehending the state of the dry goods market, and judging from intelligence the quality of the goods offered, Mr. Wilder told a friend that if he could borrow \$30,000, he was sure of selling the invoice at a large profit in sixty days. His friend persuaded a Salem gentleman, named Gray, to promise him the loan of the money on condition of receiving a third of the profits. Wilder bought the goods on ten days' credit, placed them in his friend's store, advertised them freely, and by the ninth day sold them all for cash. After paying for the goods, and handing one-third of the profits to his friend, as agreed, for the use of his store, he took another third and proceeded to Mr. Gray's counting-room. But that gentleman having been told, by some jealous merchant, that Wilder was sure to lose money on the goods, received him with coolness, saying, "Ah, young man, I did a very foolish thing to go into that operation. . . . This is only the ninth day, and I shall not pay you a cent to-day. I suppose I must give you the money to-morrow. Good morning, sir."

It would have been a very easy matter, in that merchant's mood of mind, for Wilder to induce him to accept a release from his bargain. Instead of doing so, however, he handed him \$1,875, as his third of the profits, and informed him that the goods being all paid for out of the proceeds of the sale, he should not need the promised loan. Mr. Gray was perfectly astounded on hearing this statement, and invited young Wilder to enter his private counting-room. This the young merchant declined to do, and walked back to his business, amused at the millionaire's surprise, and inwardly rejoicing under the consciousness of having done a noble act.

That was, indeed, a test of probity few young men could have endured. Young Wilder could not have done it if his character had not been cast in the mould of integrity, and if uprightness had not been the habit of his life. That act was typical of his long and brilliant mercantile career. What he was then, he continued to be to the end of his days, adorning the mercantile profession, and illustrating the beauty of Christian principle. Such men as he are the need of the times. They would be as numerous as Christian professors, if all who bear the name of Christ would work by the apostolic counsel, which says, "Providing for honest things, not only in the sight of the Lord, but also in the sight of man."

Editorial Items.

It is quite a change from the crowded, bustling and debating New England Conference to the quiet, easy-moving and uninterrupted proceedings of our New Hampshire sister. The latter Conference meets this year in the beautiful town of Plymouth—one of the great starting places of the White Mountain travel, taking in its fine line of coaches, during the touring season, travelers of the Franconia Range. Just at this moment it has on a rather dreary look; neither the pure crystal beauty of winter nor the freshness of opening spring. However, before Conference was over, winter came back in full force. The Penikese is full of floating ice and its banks are gray. In a few weeks it will be Easter here on land and water. The town is quite a railroad center, as well as a favorite summer home. The great hotel, bearing the name of the stream which it overlooks, is situated directly upon the railroad, while its front is in the heart of the village. It is a beautiful and home-like place, with wide halls and large rooms, kept for a number of years by Mr. C. M. Morse, and is noted for its excellent table and the courtesy of its attendants. We hope to enjoy its cheer in summer weather. In this charming village our excellent Dr. Barrows, of precious memory, had provided for his family a pleasant home, and here his widow and unmarried daughter still reside. The Methodist church is one of the conspicuous buildings of the place, and is a model of taste and convenience for a country sanctuary. It was built some five or six years since, under the pastorate of Rev. M. W. Prince. The Conference is well provided for through the generous efforts of this sister denomination. A remarkable spiritual atmosphere pervaded the Conference. The addresses of some of the superannuated men of a half century's ministerial experience and more, were some of them, marked by a pathetic eloquence rarely listened to. The regularly-appointed Conference public exercises were eminently successful; the sermons of Rev. J. Thurston and Dr. Stevenson were, though diverse in character, each admirable of its kind. The anniversary were well sustained, the addresses of the members of the Conference being fully equal to those of the visitors. Some of these were of the highest order. Rev. G. Whitaker, of the N. E. Conference, pleaded earnestly for the New England Education Society. Dr. R. B. Leonard, of Dayton, Ohio, represented the Church Extension Society. As at the New

England Conference, he made a very strong impression with his well-arranged facts, his vivid pictures of Western frontier life, and his nervous and rushing eloquence. He succeeded in winning for his important cause quite a generous sum in pledges (over five hundred dollars) to be raised during the coming year. Bishop Foster presides with grace and kindly dignity, and his cabinet say their work never went on more rapidly or comfortably. The whole town has been interested in the Conference exercises, and the church at public services, even when the weather was very unpropitious. The ladies of the Woman's Mission had a pleasant anniversary. Mrs. Presiding Elder Jenkins reading a particularly interesting report. The details of the Conference will appear next week, from the pen of our excellent correspondent, the Boston, Concord & Montreal Railroad, as it usually is, was generous in its terms of passage to the members of the Conference.

Exceptions were taken in the New England Conference to a little volume lately published at the Book Room, New York, entitled, "What Shall I Read?" This fine notice of the volume, which might otherwise have escaped observation, will attract attention to it, and secure its wide circulation and rapid sale. A criticism is often better than a favorable notice to awaken interest; and this will doubtless be the case in this instance. We have taken the pains to give the little volume a second reading. The occasion of criticism arises, in part, from the failure to appreciate the real object of the manual. Dr. Vincent, in his short preface, distinctly states that it is not intended to suggest Sabbath-reading for young people, but that it relates to the week-day side of the work for the young, and is intended to aid in their general intellectual culture. It is written to meet the wants of our young people in seminars as well as cultivated homes, whose minds have just begun to be developed and quickened into great activity. At this important hour of life to awaken a love for wholesome reading, to teach young readers how to read profitably, and to guard them against pernicious forms of literature, is a work which, if properly done, is an occasion for special gratitude. This little volume is written with marked vivacity, and is more attractive in style than any one of the class which we have read. Young people will be beguiled by its happy illustrations and vigorous manner into its interesting reading. It proposes only to start the young people out upon the preliminary lines of a general course of literature. When it comes to religious reading the directions are admirable. Our tastes differ. We should recommend more warmly religious biographies, because they have always been fascinating to us. The author is not a Methodist lady, and is not familiar with the high and noble, and interesting list of excellent lives. In his mind, most biographies are too morbid and unhealthy; but he earnestly commends the lives of the Wesleys, and speaks without qualification of Stevens' History of Methodism and of the M. E. Church, as also of other of our religious publications. We should not object to what she says about purely secular reading; but we should heartily commend to our young people a good work upon denominational peculiarities, that they may have an adequate foundation for their own religious affections, and also know something of the views of others, so as not to be embarrassed by them when beyond home influences. Another chapter, or another volume, might be very properly written, setting forth our Methodist literature for Methodist youths. On the question of works of the imagination the suggestions of the writer are particularly wholesome and sensible. As these works will certainly press at every point upon the attention of young readers, the writer seeks to guard against those that are pronounced in their evil influence. Some will object to her commendation of George Macaulay's books, because one of them inculcates indirectly Restorationism; but these volumes are among the purest and best-written moral stories of the day, and have been published as serials in our most orthodox periodicals. We should object more earnestly to the later volumes of George Eliot, involving, as they do, social laxity, and carrying with them a form of socialism, the foundation of the crime. Altogether, however, the volume is an excellent one. It suggests more than it says, and will prepare the way for another, and simpler, and more elaborate treatise.

The third and last volume of Dr. Miner Raymond's "Systematic Theology" has been issued from the press of Hittcock and Walden. It makes an active, very judiciously edited, and very complete volume. The general characteristics of the previous volumes. Its style is clear and pure. Its discussions are interrupted by references to authorities, or the works of those holding views that are criticized. It is a calm, positive, and well-argued presentation of the final judgment of our much-respected and thoughtful Doctor in Theology, after reading widely in the literature of the subject and thinking upon it profoundly himself. In this volume the author treats of Christian ethics—theoretical and practical—of the origin of the idea of obligation, of conscience, of virtue, of moral culture, natural religion and the need of inspiration; of self-discipline, our duties to our fellow-men, and to God. These topics are treated upon in a fresh and impressive manner, and in a style of high literary quality. The volume is well illustrated, and is as well as ministerial, readers will peruse the work with pleasure. The concluding topic is Ecclesiology—the doctrine of the Church—and these chapters have a special interest at the present time. The whole question of the rise of the Christian Church in apostolic days, of the nature and Scriptural foundation of its order and officers, of its sacraments and its sacred day, is fully considered. It will be an excellent discipline for some of our Methodist divines in this vicinity to read the condensed but ample and remarkably clear discussion of the Christian Sabbath and its divine sanction, by Dr. Raymond. Evidently, in his estimation, the fourth commandment is not abrogated. The Episcopacy and the polity of the M. E. Church are fully treated. Without doubt, Dr. Raymond is a champion of the Methodist sense of the term—far from this—Dr. Raymond is loyal to our providential order, and sets it forth in a remarkably clear and satisfactory manner. This volume is a worthy completion to a grand undertaking. We should have preferred, ourselves, to have the literature of the subject noted at the foot of the page, for occasional reference; but the work is really intended to give us a digest of its sublime theme, and they have passed through the well-endowed mind of their writer. As such, the work will be read with special interest. We heartily commend it, not simply to ministers, but to our Bible teachers and thoughtful laymen.

The Young Men's Christian Union of Boston held its annual meeting, April 9th. Its reports, made by the treasurer and the chairman of various committees, showed a vigorous and growing prosperity in the association. Its current receipts for the year have been nearly thirty thousand dollars.

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The lady advertising in our columns for children to board during the summer, has had large experience, was for many years a teacher, understands their diseases, and can be safely entrusted with their care. She will make an attractive home for her little boarders.

Bishop Haven visited the Preacher's Meeting last Monday morning, and made a very vigorous speech in reference to the political aspect of the South, the begonia of colored men, and the wholesome progress, in the Southern States, of the M. E. Church, especially in Texas.

Dr. Wentworth wishes us to correct the statement that he intends to "superannuate." He expects to take a supernumerary relation if the Conference held at Bennington next week will grant it.

The address of Rev. Thomas Harrison will be, for the present, at Riggs House, Washington, D. C. Any Churches desiring his services as an evangelist, will address him as above.

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The stately building, bearing its name, with its multiplied appliances for culture and instruction, has been cleared of debt. It has a total membership of 3,379. During the past year a great variety of literary and religious lectures and services have been arranged, and many forms of Christian work and charity have been inaugurated. The physical discipline and wholesome amusement of the members have not been overlooked, while hundreds of invalids have enjoyed carriage rides for their invigoration. Upon these labors of love and mercy the Master has, in his Word, pronounced His divine "Well done!"

The *Laconia Democrat* has a very appreciative article upon the New Hampshire Conference, given at Tilton, in its issue of April 4. It gives a running history of its progress since its opening in 1815, and characterizes its present very able faculty in terms of high commendation. Of the President, Rev. S. E. Quimby, who succeeded the late, still-lamented Dr. Barrows, the writer says:—

"He is a graduate of the Wesleyan University, Middletown, Conn., and brings to his trust long experience, having filled the position of teacher for eight years in the old Newbury, Vt., Seminary, in its palmiest days, with marked success. He has had the reputation of being a close student and thinker through life. To his varied learning you may add, a cool head, sound judgment, sensible manners, but underneath the sunshiny, as occasion may require, strong decision and firmness."

He is well supported by an efficient corps of teachers. The writer of the article properly remarks:—

"Educating, as this school is, a very large number of young men, who enter the ministry of the Methodist Church, who devote a life-time of labor in upholding its tenets for the certain prospect of less remuneration than educated classes, in other pursuits, can command on the footstool—the only wonder is, that its funds are not ten times larger. The only school of the kind in the State, honest pride and rivalry exist, independent of any higher duty, should have fortified particularly this necessary educational outgrowth far beyond its present endowment."

Its beautiful annual catalogue shows that it is enjoying a good patronage for these days. Its last winter term gathered 120 students, and the two others, during the year, numbered over 100. It is deservedly the pride of New Hampshire Methodism, and should be boundedly endowed and crowded with young men and ladies as students.

The *Magazine of American History* for April (published by A. S. Barnes & Co., N. Y.) contains several interesting papers. The first is from the pen of Hon. Horatio Seymour on the "Influence of New York on American Jurisprudence." It presents, in a graphic style, some of the important events that have transpired during the last three centuries in that State, which have influenced the destinies of the Continent. The second paper is by Mr. George W. Green on the convention at Saratoga, at which terms of capitulation of General Burgoyne and his army were agreed upon. The third article on the "Dighton Rock Inscriptions," will be read with interest by antiquarians, as it calls in question the theory that they were not made by the Northern Indians, but by the Indians of the South. The fourth historical article is a sketch of the "Howards of Maryland," by Elizabeth R. ad. Some interesting original documents are given; also the usual amount of Notes and Queries and literary notices.

A few changes are made in the personnel of the New England Conference. We lose our excellent and able brethren—Rev. M. B. Chapman, who has been transferred to the New York East Conference and stationed at Pacific Street, Brooklyn, and Rev. A. Cleveland, who is transferred to an adjoining N. E. Conference, and whose appointment will be announced hereafter. Both of these brethren will be valuable accessions to the ministerial corps into which they have entered. The Conference receives from the New York East, Rev. George Weisner, formerly of the Providence Conference, late of Middletown, Conn., of the New York East, a well-known and favorite son of New England; and Rev. O. A. Brown of Troy Conference, last year stationed in Gloverville, and this year at Lyon Common. He brings a high reputation as an able and successful preacher. These brethren will both find hearty welcome in their new charges among excellent Christian workers.

G. P. Putnam's Sons publish, in their "Economic Monographs," a comprehensive history of English and American legislation upon copyrights, under the title of "International Copyright." The other two volumes of the series of the question are clearly discussed in this able address, and the various movements in this country and England to secure an international act for the defense of authors' rights are described. The volume presents the subject in a clear and strong light, and will be a valuable reinforcement to published literature in this direction. A matter so evidently just—the securing of the rights of authors to the products of their study and labor—cannot long be left without corresponding legislation between friendly governments.

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There was a very pleasant gathering at the residence of Mr. and Mrs. Dr. Mann, Dartmouth Street, in this city, Wednesday evening, April 10th, to celebrate the marriage of their daughter, Miss Matta R. Mann, to Fred W. Ayer, esq., of Bangor, Me. Our best wishes go with this happy couple in the new life upon which they have entered.

The following resolutions were unanimously adopted by the trustees of Wesleyan Academy on the resignation of the Principal, Rev. N. Fellows:—

Resolved, That we desire to express our high appreciation of the faithful services of Brother Fellows, of the sagacity with which he has conducted the business affairs of the institution, the practical wisdom which he has shown in the administration of discipline, the culture and scholarship which have characterized his teaching, the rare ability which he has displayed in the arrangement and classification of the various departments of instruction, and the uniform wholesomeness, genial and Christian influence which he has exerted upon the pupils.

2. That we appreciate, also, the untiring and unselfish devotion with which he has labored to promote the interests of the institution over which he has presided.

3. That we take this opportunity to put on our records this recognition of his faithful services; and we would express, also, our personal respect and esteem for Brother Fellows, and our warmest wishes for his prosperity and success as he goes from the position he has so nobly filled, as Principal of the Wesleyan Academy, to discharge the duties which may hereafter devolve upon him in another department of Christian labor.

WILLIAM RICE,
JOSEPH CUMMINGS,
S. F. UPHAM.

NEW ENGLAND CONFERENCE.

EIGHTEENTH ANNUAL SESSION.

(Reported by Rev. W. D. Bridge.)

SATURDAY.

[Continued from Page 3.]

Rev. Albert Gould sang, "When the Mists have rolled in splendor," after which Rev. Dr. Mallian said he had been secretary of the society, and from constant correspondence knew the needs and claims of the society in all its branches. During the past year, 26 men and 24 women had received into this society. It is no fault of these beneficiaries that they are poor. It is not a sin that ministers often make poor investments (i. e. they ever have anything to invest), and Methodist ministers are proverbially generous. You never call on their pocket-books in vain. Dr. M. gave in brief the methods pursued in distributing the society's funds. A large state of health, number in family or other dependencies, other sources of income and their amount—all these and other questions must be answered in writing by each claimant before a cent can be granted. During the year \$6,250 has been received from the estate of the late Amos B. Merrill, esq., of Boston, making the total income of the year \$12,323. Cash on hand, \$324. Permanent fund, \$17,575.

Rev. W. R. Allen was introduced, and read an article clipped from a secular paper, referring to a most destitute aged minister in New Jersey. The editor said that church-going people should hold themselves responsible for such destitution, and Mr. Allen heartily endorsed the statement. He referred to the small annual donation to each beneficiary—the highest amount being \$25, and from that down to \$5.

The anniversary closed with a solo by Brother Gould.

Following the anniversary exercises Prof. Chamberlain, of Cambridge, delivered a most thoroughly-prepared, and eloquently-presented address on "The Dignity of the Ministry." A very large number of the members of the Conference listening with unabating attention while the Professor outlined the elements of pulpit success in the direct, forceful, attractive, and successful presentation of Scripture truth to the average congregation. We would gladly outline this address for the benefit of our ministerial readers, but our limitations forbid. A unanimous vote of thanks for the address was passed.

A meeting in behalf of the freedmen was held Saturday evening.

Dr. Fox, of Hyde Park, spoke from his own observation of the obstacles interposed by the whites of the South to the education of the blacks, and also of the contempt in which Northern teachers and others interested in the well-being of the blacks are held. He was followed by Rev. Dr. Fuller, of Atlanta, Ga., who dwelt upon the unquestioned poverty of the South since the war—the entire valuation of all the old slave States not being equal to that of New York State. His position enabled him to speak understandingly when he said that the number of colored persons able to read had increased since the close of the rebellion from 12 per cent, to 38 or 40 per cent., while the proportion of the dominant race who could read, only increased from 75 to 80 per cent. He said that only one road, was greater now than ever, for the reason that while great efforts had been made to aid the poor blacks, nothing whatever had been done in aid of the other class. There is a terrible future before the white race there, not only of ignorance, but of its almost inevitable accompaniment of violence and ruin. The speakers were frequently and loudly applauded.

SUNDAY.

Mechanics' Hall was filled at nine o'clock with a congregation of Methodists and their many friends, and the morning low-forest was led by Rev. William Gordon, of Holyoke, who recited a portion of St. John's first epistle, 3d chapter, beginning, "Behold, what manner of love the Father hath bestowed upon us," etc., and offered prayer. After the distribution of bread and water, as a token of Christian charity, Brother Gordon referred to the intention of the low-forest service, and invoked rapid and heartfelt testimonies from all present who could "speak for Jesus" in the "Rock of Ages" as only a grand Methodist congregation can sing it.

Rev. Dr. J. W. Merrill opened the free and hearty testimonies of the hour, and many others followed in rapid succession.

At precisely 10:30 the service was introduced by an anthem sung by a quartette from the choir of Trinity Church. Rev. Wm. B. Clark announced and read the 28th hymn of the "Tribute of Praise

The Family.

INVOCATION TO SPRING.

BY REV. H. B. WARDWELL.

Wake, voice of joy feters rent,
From lake and river heard afar;
Stern Winter, strike your snowy tent,
Move toward the Northern Star!

Fair violets by the wayside, wake,
Breathe odorous tribute on the gale;
Glad mountain streams, your feters break,
Leap downward to the vale.

Forests, your emerald leaves display;
Spread your fresh drapery to the light;
Give all your feathery minstrels play;
Smile, skies, with splendor bright.

Fair Spring, make glad once more the
earth;
Come o'er the hills with light and song;
With wave-born music, violets birth,
For you have tarried long.

Haste on your way with joy of streams,
With breezy murmurs sweet and low;
Trace the freed river's course with gleams,
And make the mountains glow.

Shine on my path, O light divine!
From realms of the eternal spring;
O Saviour, let my heart be Thine,
And life celestial bring!

GOLDEN WEDDING.

Many of the friends and relatives of
Mr. and Mrs. John A. Fitch assembled
at their residence at Elmwood, March
19, to celebrate the fiftieth anniversary
of their marriage. The brothers and
sisters, children and grandchildren,
nephews and nieces, with one clergy-
man and his wife (in all twenty-four),
took their supper together at the same
table. Early in the evening other
guests began to arrive, and before eight
o'clock the house was well filled with
nearly two hundred persons.

The couple were dressed somewhat
after the fashion of fifty years ago,
the groom wearing a ruffled shirt, buff vest,
and blue dress-coat with brass buttons,
and the bride having a black dress with
an overskirt of white muslin embroidered
by herself, and worn at her mar-
riage. Other parts of the dress were of
greater antiquity, particularly the elan-
gantly-wrought shell comb procured
for her sister in India by a brother of
Deacon Scudder, of Boston.

After the guests had been presented
to the host and hostess, the children
and grandchildren stood about the aged
pair, while the youngest (second son of
Elijah Fitch) was baptized by Rev. H.
O. Ladd, prayer being offered by Rev.
G. H. Ide, of Lawrence. The "bib" worn
by the infant was given to his great-
grandmother nearly a hundred
years ago, and was worn by each of her
children at their baptism.

Letters of congratulation from those
who could not be present were read,
from which we are permitted to make
extracts. The first is from Rev. Mr.
Webster, of Lisbon, Ill. He says: "I
need not tell you how much pleasure it
would afford both my wife and myself
to be present on that joyous occasion.
It is pleasant to me to think that during
your long wedded life, more than half
of my own has been spent in that close
and tender relation which subsists be-
tween a pastor and a member and
officer of his own Church, where their
views and feelings have harmonized, in a
peculiar manner, upon the fundamental
doctrines of the Gospel and their appli-
cation to human conduct. We were
both in the vigor of life, and it was
our wont, while we cheerfully acknowl-
edged the rights of others, to feel and
express ourselves plainly and strongly.
It was also during the most eventful
period in the history of our country
since the organization of its present
government."

Accompanying this was the following,
written for the occasion:—

Just fifty years to-day have fled,
Since first to Hymen's shrine was led
The pastor's last, by the deacon's son,
And both, though twain, were made but
one.

Just fifty years of hardy toil
On cold New England's rocky soil,
Each one has shared the other's load,
With greater joy along the road.

Alike they sprang from honored sires,
Whose constant, sacred altar fires
Illumed and cheered domestic homes,
And shone afar from Zion's domes.

Just so, since fifty years begun,
This pair, thus far, their race have run,
And sought to make their home the source
Of streams that gladden in their course.

And let a covenant God be praised
Five stalwart sons, full grown, they've
raised;
Defenders of their Maker's laws—
A martyr one, to freedom's cause.

Enough for fifty years of care
To reap rewards, so rich and rare,
And rest in God's good time, go home,
In golden streets, for aye to roam.

Thus learn that all true wedded love
Is type of that in heaven above,
Twixt saints redeemed from earth the
bride,
And Christ, the Saviour, crucified.

Rev. Wm. T. Sleeper, of Worcester,
writes: "In unpacking my library, I
came across a sermon by Rev. Mr.
Howe, the father of your wife. If she
has been as faithful to you and your
children as her honored father was to
his flock, it is probable that the success
of your married life has been largely
due to her power and influence."

Rev. Bradford K. Peirce writes: "For
nearly half the long period of your
happy married life I have enjoyed the
honor and pleasure of your acquaintance.
I recall now with pleasure our
intimacy while members of the State
Legislature, and our very pleasant re-
lation, when you were a trustee, and
your friend the superintendent, of the

Institution at Lancaster. It has pleased
God to give you a long and happy life.
You have not been without discipline;
but few human lives, on the whole,
have been more marked by peaceful
comfort than your own. For this, un-
der the loving Providence of God, how
much you owe to the gracious lady
who has shared your sorrows and mul-
tiplied your joys, you have never been
reluctant to bear testimony."

Hon. Moses Kimball says: "It seems
only the other day when our acquain-
tance was first formed, and yet it is
twenty-five years. In that time what
wonderful changes have come, and
what numbers of those we then knew
have passed away! Let us be duly
thankful to our Creator that we have
been so long spared; and pray that the
brief time we may remain here shall be
so spent that none of those we leave
behind shall have cause to blush for our
memory."

Ex-Governor Claflin regrets his ab-
sence—national duties detaining him:—
"As you look back upon your life, you
must rejoice that your lot was cast in
this day—so stirring in its events, so
wonderful in its discoveries, and so grand
in its achievements. The part you
have taken in the liberation of the
slave is, alone, enough to afford you
satisfaction for your labor in life."

Hon. Judge Russell writes: "Great
events have happened since the time
when you, as a man, and I, as little
more than a boy, did what we could to
found the party of freedom and progress.
Those are good days to remember,
and I honor all who were on the
right side. I trust that you and your
good wife may pass many happy years
together in the world which you have
done your share to make better."

Rev. Josiah Temple says: "Now,
why didn't you think, fifty years ago,
that March was a bad month for old
people to get about in—muddy roads,
lingering snow-drifts, keen breezes?
And why didn't you then calculate that
the evening of March 19th would be
moonless, so that a ride from your
place to mine would be a very serious
undertaking? Strange that you should
be so inconsiderate! But, after all,
such want of forethought is not sur-
prising. The honeymoon was then
shining brightly in your sky, the winds
were all favorable and the rough ways
smooth, and it mattered not whether
it was March or June; and as to the
distant future, fifty years ahead, you
took little concern. So I take back the
reproaches implied in my questions."

"As I miss the opportunity of being
with you," writes Rev. E. Nason, "I
send with my very kindest regards a
piece of poetry that I composed to-day
on my 'type-writer.' It is, therefore,
in a double sense 'machine poetry';
but you will know how to take it, half
in fun, half in earnest—all in love! I
know you will have a grand good time
recalling the days of old and the mercies
of our Heavenly Father. How rich
His grace, how tender His mercy,
how multiplied His blessings—preserv-
ing, restraining, supplying and enlight-
ening! Let His name have all the praise."

The most amusing part of the enter-
tainment was the reading of the "ma-
chine poetry," full of humorous re-
miniscences of more than fifty years ago.
A beautiful bouquet from Hon. Ras-
sell Surges, and a poem from Miss
Aldrich, and many other tokens of
esteem, were presented, among which
were an elegant, gold-headed cane, a
group of Rogers statuary, entitled,
"Coming to the Parson," with stand, a
box of golden "pills," to be taken
when necessary, and several larger
pieces of the same metal; also a fruit-
dish, castor, forks, ladle, a number of
books (one very elegant), gold pens,
and thimble, apron and dish-cloth
(very suggestive of what is expected
of the bride).

As a closing part of the literary en-
tertainment, and before refreshments
were served, the following "Golden
Wedding Ode," written for the occasion
by Rev. George G. Phipps, of Newton
Highlands, was read, and the gifts pre-
sented.

TO MR. AND MRS. JOHN A. FITCH.
March 19, 1829—March 19, 1879.

March, blustering March, is the "first of
spring,"

With no grass and no roses, to fade, in the
field;

Hence, precisely the time, as the early birds
sing,

Both for blue-birds to mate and for love to
be sealed.

That's to test, say till bridegroom and bride
may grow old.

Aye, last, till the fifty years' wedding of
gold!

Half a century! Mark, 'tis a very long
time

For true love to be tested, wedding prom-
ises kept;

Yet if prophet had told, in eighteen-twenty-
nine,

How far their vows reached, would they
either have wept?

No, they loved, and they meant it; gave
pledges and tokens

Their lives so to weave, the bond ne'er
should be broken.

Ah! the tale that these fifty best years might
unfold

Of affection and trials, vicissitudes, cares,
Of life's varied sympathies, changes un-
fold.

Hopes, joys, loving-kindnesses—all that's
been theirs,

Who to-day read God's parchment of good-
ness unrolled,

And stand in this wedding-day crowned with
pure gold.

Sound, harp, with thy fifty strings, tuned to
pure gladness;

Sound, voices departed, and memories
blending;

Our souls feel these harmonies, touched with
sweet sadness,

That move us to prayer, which thus heav-
enward were sending.

Kind Father, whose hand these dear ones
hath been leading,

Adoring and grateful, we come with heart-
pleading:

Still long with us leave them,
At last to receive them,
Where years shall no longer, departing, be
numbered;

Where bonds of sweet love can by death
ne'er be sundered;
"Wedding-garments" adorning them,
crowned with thy love.

May they pass, hand in hand, to the mansions
above!

Altogether, it was a very enjoyable
affair, and no one whom I have spoken
with regretted being present. Of the
thirty guests of half a century ago, all
were in their graves save four, and only
two of those were able to be there.

ONE OF THE COMPANY.

UNCLE PETER.

BY MRS. A. N. STOW.

As far back as I can remember, he
lived in a poor little hut on the edge of
a wood, nearly a mile from any other
house.

He was an old man—no one knew
just how old, not even Peter himself.
A good many years before, he had
buried his wife, an ignorant but well-
meaning woman, who was universally
known as "Aunt Nancy." For a long
time after her death he refused to see
any of his neighbors; indeed, he lived
a sort of hermit life, caring for no one,
and refusing all aid and comfort from
others.

But there came a time when "Old
Pete" was missing from his accus-
tomed haunts; even the grave of his
lamented Nancy remained for weeks
unvisited; and suspicious arose that the
lonely man might have met with some
ill-fortune. Accordingly, one day, sev-
eral of the nearest neighbors set out to
make investigations.

Having reached the dilapidated house,
they knocked at the rude door, but re-
ceived no response; and after tarrying
outside a few minutes, they cautiously
entered. Within it was a scene of for-
lorn desolation. The room was desti-
tute of all furniture save a rusty old
stove and a low wooden bench. On
the hearth was a sauce-pan with some
bits of mouldy bread in it, and a scrap
of salt pork. An old newspaper was
tacked up at the single small window;
and a few coarse, colored pictures were
pinned on the wall. The room had no
occupants save a few spiders and flies
that broke the silence with their low
hum.

Barely had the visitors had time to
take note of their surroundings, when
they heard a groan which seemed to
proceed from the adjoining room. At
that they entered it, when, what was
their surprise to behold Peter, stretched
out on a low cot, apparently dying.

They spoke to him in tones of kind-
ness and sympathy, but for some time
could get no reply; life was almost
gone. The man who had been strong
and robust was now little more than a
skeleton, and as helpless as an infant.

A physician was at once summoned,
who said that "old Pete" was dying of
starvation. He had evidently been
prostrated by a severe attack of fever,
and had been too weak to provide for
himself when the fever abated. At last,
however, by dint of good doctoring and
careful nursing, Peter was declared to
be out of danger, and he was soon able
to take care of himself as had been his
wont.

But a change gradually came over
the isolated man. He was seen to smile
occasionally on the little children whom
he met by the roadside; and more than
once he was found making a top or a
kite for some poor little urchin who was
less fortunate than his mates.

After awhile the dogs would follow
him when he whistled to them; and he
even begged a little kitty of one of his
neighbors, that he would play with by
the hour on the door-steps of the poor
old house that he called his home.

Peter had never been inside the vil-
lage church—so said those who could
remember as far back as when he first
moved into the place; and many efforts
had been made to get him inside the
little sanctuary; but as yet they had
proved unavailing. But about a year
after the sickness of which we have
spoken, lo! one Sunday morning, just
as the church bell stopped ringing,
Peter, clad in a coarse, new suit, walked
up the aisle and took a seat directly in
front of the minister.

The text was this: "And when they
were come to the place which is called
Calvary, there they crucified Him." The
speaker vividly portrayed the hor-
rors of a death by crucifixion, and in a
most touching manner showed that the
sufferings of Christ were endured for
each one of us. As Peter listened his
whole being seemed to be engaged.
At first, the newness of the Gospel story
arrested his attention; then it ap-
pealed to him as a personal matter, and
the truth dawned upon him that he was
one of the sinners for whom Christ suf-
fered. Gradually the tears filled his
eyes; his head sank lower and lower
until it lay upon his breast, and his
whole frame was convulsed with sobs.

As the minister was about to close his
discourse, fixing his eye on the weep-
ing man before him, he asked the sol-
emn question, "Is there any one in this
house to-day who, from this time, will
love this Jesus who died to save us from
death?"

Scarcely were the words uttered,
when Peter cried out in a broken voice,
"I'll love him, Mister, if He'll take up
with the love of a poor wretch like me."

From that hour no one doubted the
sincerity of his conversion. He still
lived alone, no, not alone; there was
always a Friend who kept him constant
company. Instead of being the queer
old man whom the boys spoke of as
"Old Pete," they gradually came to call

him "Uncle Peter," and no one in all
the town was regarded with more gen-
uine affection. If he could help any
one in any way he was eager to do so.
In the Bible he read that Jesus, while
on earth, went about doing good; and
as far as possible, he tried to imitate
His example. Little children loved
him, and even the babies seemed to
know when good old Uncle Peter was
hushing them to sleep.

It was wonderful what a softening,
refining influence religion had upon the
old man. No one felt too high up to
have him drop in and make them a call;
and, if any one was sick, no voice was
sweeter and no hand more soothing than
his. Thus did the story of Jesus make
over the man who was once the surliest
in the town.

After awhile Peter's strength failed;
he could not take the long walks he
once did, and he even found it difficult,
at times, to get to the village store.
But the Lord looked after "His own." Kind
friends provided for all his wants,
and he never was permitted to go cold
or hungry. When he became feeble,
some of his neighbors urged him to
leave his lonely habitation and spend
the rest of his days with them. But
no; he preferred to live and die, he said,
under the roof that had sheltered him
for so many years.

A friend once asked him, "Uncle
Peter, aren't you afraid you will die here
some time all alone?"

"Can't do that, neighbor," was his
joyful answer. "You don't see Him,
but I have a Friend here with me all
the while; and when my time comes
to leave this old hut for one of the man-
sions that I've read about in heaven,
I shan't be alone, for the dear Lord will
bear me company."

When his final sickness came, there
was no lack of tender nursing for the
dear old man. The villagers vied with
each other in doing him kindly services.
He died just at sunset. A few moments
before his spirit took flight, he gazed
out of his little window; then, with his
trembling hand he pointed upward and
whispered, "Good-by! Up yonder—
Jesus—home!"

They buried him in a pleasant spot in
the old church-yard by the side of his
beloved Nancy, where he sleeps in hope
of a blessed resurrection.

"DYING IN HARNESS."

Only a fallen horse, stretched out there on
the road,
Stretched in the broken shafts, and crushed
by the heavy load;
Only a fallen horse, and a circle of wonder-
watching the frightened teamster gazing the
beast to rise.

Hold! for his toil is over—no more labor for
him;
See the poor neck outstretched, and the pale
eyes grow dim;
See on the friendly stones how peacefully
rests the head—
Thinking, if dumb beasts think, how good it
is to be dead!

After the weary journey, how restful it is to
be dead!
With the broken shafts and the cruel load—
waiting only to die.

Watchers, he died in harness—died in the
shafts and straps—
Fell, and the burden killed him: one of the
passing wonders marking the city
road.

Passers, crowding the pathway, staying your
steps awhile,
What is the symbol? Only death—why
should we cease to smile
At death for a beast of burden? On, through
the busy street

That is ever and ever echoing the tread of
the hurrying feet;
Does he who taught in parables speak in
parables still?
The seed on the rock is wasted—on heedless
hearts of men,
That rather and sow and grasp and lose—
labor and sleep—and then—
Then for the prize!—A crowd in the street
of even-choosing tread!

The toiler, crushed by the heavy load, is
there in his harness—dead!

John Boyle O'Reilly.

The Little Folks.

A TRUE KITTY STORY.

BY ELEANOR KIRK.

Thomas is a large, handsome black
cat belonging to a lady whom the chil-
dren call Aunt Huldah. This lady is
very fond of pets, and has several can-
ary birds, a Newfoundland dog, and
two cats, Thomas and Lucy, besides
ever so many kittens. I am quite sure
Aunt Huldah thinks more of her cats
than all the rest of her pets put to-
gether.

The kittens are fed three times a
day, Thomas always appearing when
the bell rings; but if it happens that
Lucy is detained, as mothers often are
with troublesome babies, Thomas will
never eat till she comes. On these
occasions he always runs to find her,
and Aunt Huldah says that she once
happened to be near when Thomas
was upstairs to inform his lady that
dinner was ready. Lucy was attend-
ing to the wants of her little family,
and paid no attention to the steady
"Maow, maow," of her master.
Finally, in evident despair of making
an impression on her ladyship, Thomas
seated himself immediately in front of
her, and gave utterance to the most
terrible howls possible to conceive of.
Then Lucy arose, and with a parting
glance of each of her little ones, accom-
panied the gentlemanly Thomas down-
stairs.

At this time Lucy was the mother of
four interesting kittens. Two were
gray and handsomely shaded, and two
were black and white like their mother.
For the two last Thomas seemed to en-
tertain a special preference, behaving
toward them in a most unaccountable
manner. He was very cunning and
sly, and every time Lucy went out for
an airing Thomas watched his opportu-
nity to transport, by the napes of
their necks, the two pet kittens to some
other part of the house. Then Lucy

was distracted, and not infrequently
would hunt for an hour or more with-
out the slightest success, until at last
the little creatures would be discov-
ered by their plaintive cries for their
mother.

Lucy is very dignified in her man-
ner, and seldom resorts to this bad be-
havior; but one day, when Thomas
had hidden the kittens three times,
Lucy's patience gave way, and she
had seen her black babies safe on the
cushion with the others, she re-
turned to Thomas, talked to him a mo-
ment, then receiving no apology she
made one spring, and Thomas received
what he so richly deserved—a good,
sound thrashing. Aunt Huldah says
that when Thomas ran off with the kit-
tens, he would go upstairs three steps
at a time; and she has frequently seen
him carrying both kittens at once.

Lucy's whipping seemed to have a
strange effect on Thomas. For two or
three days he was sullen, keeping a re-
spectful distance from both cat and
kittens. After a little this wore off,
and Thomas was himself again. The
temptation to this peculiar kind of mis-
chief must have been very great, for
true it was that he was unable to resist
it. He had behaved so well since his
punishment that Lucy sometimes re-
mained out a half hour at a time call-
ing on old friends, and seeing what
she could find in the neighbors' yards.

One day she made a longer call than
usual, and when she returned the black
kittens were gone. The poor mother
searched every nook and corner in the
house, and Aunt Huldah says that
Lucy's manner and macons said just
as plainly as words could have done
that if she found those kittens once
more, she'd never have anything more
to do with Thomas as long as she lived;
and Aunt Huldah didn't blame her.

Lizzie, the cat from next door and
the mother of two gray kittens, made
her appearance. The two cats put
their heads together, and Aunt Huldah
says the noise those creatures made
was enough to drive one crazy. She
felt quite sure that Thomas had been
stealing from Lizzie, too, and so it
turned out. Then Aunt Huldah went
to hunting. She examined the attic
thoroughly and then went a few steps
farther, up under the eaves, and what
do you think? Here, in an old cover-
less trunk, partly full of rags, lay three
kittens fast asleep, and Thomas beside
them asleep also. One paw was
stretched over the little creatures in
the most human way possible to con-
ceive of. Then Aunt Huldah called
the mothers, and such a funny scene
she is sure she never witnessed. Liz-
zie and Lucy jumped into the trunk,
and Thomas jumped out and ran down-
stairs as fast as his legs would carry
him, and then there was a snarling
and licking by the two mothers to
know which was which. Finally Liz-
zie seized her baby and rushed home
growling at every step. Then Aunt
Huldah took one of the kittens down-
stairs, and Lucy the other. For two
weeks Thomas and Lucy did not speak
together, but after that they made up.

Isn't it strange that Thomas is so
fond of the black kittens? Aunt Huldah
says that, after all, Lucy ought to
feel very much complimented, for she
supposes it is because the black kittens
look like their mother.

O, for the wild-flowers pale—
For the woodland peats that trail
Their robes bedight with pearls, first larges
of the spring!

For the tassels, pranked with gold
In the sun's delight and in the south
wind swing!

For the wild-flowers pale—
For the woodland peats that trail
Their robes bedight with pearls, first larges
of the spring!

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Their robes bedight with pearls, first larges
of the spring!

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 8.

Twenty-five thousand miners have struck in Durham, England, and twelve thousand more are idle in Blackburn.

The Khedive of Egypt has dismissed his French and English ministers, and formed a native cabinet.

The St. Louis people have sent a memorial to Congress on the subject of negro immigration.

The 99th anniversary of Channing's birth was commemorated at Newport last night.

The case of Senator Bell, of New Hampshire, was discussed yesterday in the Senate, but no vote was reached as to his admission.

Wednesday, April 9.

The British have suffered another defeat in Zululand.

The Pope declines to accept Archbishop Purcell's resignation.

The French and English Ministers in the Egyptian Cabinet have refused to vacate their posts unless authorized by their respective governments.

About two thousand colored persons have fled to Kansas from Mississippi and Louisiana, to escape political persecutions.

During the first quarter of the present year the N. Y. Elevated Railroad carried 7,599,476 passengers, and the Metropolitan 3,805,623.

The Army bill was reported to the Senate yesterday. The House disposed of sixty pages of the Legislative bill.

Thursday, April 10.

Secretary Sherman has issued his first call for the 10 40s—ten million of them.

Serious labor riots at Durham, Eng., are reported.

The Chinese Embassy have arrived in New York en route for Madrid, London, and Paris.

Machine shops and manufacturing were burned at Minneapolis yesterday; loss \$32,000.

The Senate yesterday continued the discussion on the admission of Mr. Bell. The House discussed certain modifications of its rules.

Friday, April 11.

John P. Phair was executed at Windsor, Vt., yesterday.

The Peruvian port of Iquique is blockaded by the Chileans.

One thousand and forty Nihilists have been arrested at Charkoff, Russia.

Quarantine regulations have been established in Louisiana.

The Senate, after a brief debate, admitted Charles H. Bell, of New Hampshire, by a vote of 35 to 23. An amendment to the Legislative bill providing for the issue of ten million dollars held for currency reserve to pay pension arrears, was adopted.

Saturday, April 12.

Several cases of plague have occurred in St. Petersburg.

The Sultan offers to depose the Khedive of Egypt if France and England demand it.

Attempts are being made to hire Chinese to take the places of the blacks who are leaving the South.

The Army bill was discussed in the Senate yesterday. The House adopted amendments to the Legislative bill, authorizing the Commissioner of Agriculture to supply seeds, shrubs, etc., to members of Congress, and increasing the appropriation for distributing seeds from \$65,000 to \$100,000. The Speaker announced the Standing committees.

Monday, April 14.

The Russian authorities at Kief are accused of the most atrocious treatment of political prisoners.

An attempt, it is reported, was made on the Russian Czar's life, while he was walking near the Imperial palace.

M. de Villemessant, of the Paris Figaro, is dead. The Figaro is the leading newspaper of Paris, and M. de Villemessant was to Paris what the late James Gordon Bennett was to New York. He was 67 years of age.

The old homestead of John Randolph at Roanoke, Charlotte county, Virginia, was burned last week.

A DISTINGUISHED MEMBER OF CONGRESS.

Hon. Wm. D. Kelley, who had suffered for years from Chronic Catarrh, accompanied by an almost daily effusion of blood, was induced to try "Compound Oxygen," for relief, and the benefit received was so great that in a letter to the undersigned he says: "You are authorized to give any degree of publicity to my assertion, that the use of your gas at intervals has so far restored my health that I am not conscious of having discharged any blood for more than a year, and that my cough, the severity of which made me a frequent object of sympathy, has disappeared. My experience under your treatment has convinced me that no future dispensary will be complete that does not embrace the administration, by inhalation or otherwise, of your agent, or its equivalent, to those who, from their vocation or other causes, are, as I was, unable to assimilate enough of some vital element to maintain their system in healthful vigor. Thanking you for renewed health, strength and the hope of years of comfortable life, I remain your grateful friend." Our "Treatise on Compound Oxygen, its Nature, Mode of Action and Results," sent free. Address Drs. STARKY & PALEN, 1112 Girard Street, Philadelphia, Pa.

NEWS FROM THE SIOUX—AN INTERESTING TRANSLATION.

We copied, some time since, an inscription in the Sioux language from a bell which Menckey & Kimberly were about shipping to an Indian church, and asked who among us could translate it. We got no reply from this quarter, but a note came from a missionary in the extreme West giving the translation. The sentence is as follows: Eyaupahs. "Tuwe nah'on kinhan kuwa eye ita." Herald. "Let him that heareth say, Come," from Revelations, and is an appropriate inscription for a church bell.—Troy (N. Y.) Whig.

Kidney diseases yield to the magical power of Dr. QUAIN'S COMPOUND SERRAVALLO, and it is the best remedy ever prepared for sore throat, bronchitis, coughs and colds.

A RELIABLE LIFE INSURANCE POLICY.

We take pleasure in commending to our readers a thoroughly safe and reliable life insurance agency whose funds or assets are insurmountable. It is a stock company operating under the joint title—Health. Life policies are issued in the form of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets (which, if taken as directed, insure the system against disease) upon payment of a very small fee. All the principal druggists are constituted agents.

The first endowment policy containing a provision by which, in case of discontinuance after the third year, its value, as determined by law, is to be used to continue its full amount in force as a simple life insurance, and in case such value is more than sufficient to pay for insurance to the end of the original endowment period, then the balance remaining is to be returned as an endowment, payable in cash to the party insured, was issued by the Union Mutual Life Insurance Company, in the year 1877.

Ready mixed, ready for use, no heat required, fire proof, water proof, durable, economical and ornamental; such are the qualities of the GLINES' SLATE PAINT. What more is required? The testimony of those who have used it is conclusive on these points, and all who have a leaky roof should at once apply this paint, and secure one perfectly tight.

Attention is called to the advertisement of MESSRS. FERRO & CO., the well-known dealers in Boys' and Youths' Clothing. Nothing but first-class New York styles are sent out by this house, and they have acquired an enviable reputation for fair dealing. They have lately, to make room for new spring goods, marked down what was left over from last year, and now offer it at unprecedentedly low prices for goods of that grade. "Clothe your boys at Ferro's" is an oft-repeated and appropriate injunction, and never more so than to-day, when, by following it, you can save so handsome a percentage on the required investment.

This age is a progressive one, and improvements are continually suggesting themselves in almost every department of human life. Labor-saving inventions and machinery are eagerly sought for, to accomplish in a few hours' time, what usually was the toil of days and even weeks. The farm, the household, the workshop, the factory, all possess unmistakable evidences of this wonderful age of progress. It remained, however, for the eminent house of LORD & TAYLOR, well known as one of the leading dry-goods firms of New York city, to introduce vast improvements in the old shopping method, and to make "shopping easy" for every lady in the country. There is now no excuse for ladies to fatigue themselves with travel, and to undergo its hundred and one annoyances, when they can purchase every article needed for the wardrobe or household without leaving their homes. Messrs. LORD & TAYLOR will send, on application, free of charge, samples of any of the newest piece goods for spring and summer wear, which they advertise, with prices attached to each. Selections from the goods ready made; orders for goods received, filled by the house, and returned by fast trains to the purchaser. This surely is a material improvement for the slow method of former days, as by this system time, money, labor and annoyances are all saved. The business standing of this eminent house makes this announcement worthy of attention, as they can be relied upon implicitly to accomplish whatever they advertise to do.

Several cases of plague have occurred in St. Petersburg.

The Sultan offers to depose the Khedive of Egypt if France and England demand it.

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The Army bill was discussed in the Senate yesterday. The House adopted amendments to the Legislative bill, authorizing the Commissioner of Agriculture to supply seeds, shrubs, etc., to members of Congress, and increasing the appropriation for distributing seeds from \$65,000 to \$100,000. The Speaker announced the Standing committees.

LORD & TAYLOR, NEW YORK.

Opening Spring Display OF NEW DRY GOODS.

WE CAN POSITIVELY ASSURE THAT AT NO PERIOD HAVE WE DISPLAYED AN ASSORTMENT OF DRY GOODS SO ADAPTED TO THE REQUIREMENTS OF THE PUBLIC OR AT SUCH LOW PRICES AS WE NOW OFFER.

SILKS.

Our BLACK SILKS contain the well-known and other equally prominent manufacturers, and are of the best quality. They are offered at prices that cannot be overestimated.

DRESS GOODS.

Novelties in Cachemeres, Printed, Devels, and the standard cloth of the season. "Anderson's" Scotch Keshmir, superfine cotton, and other goods, all at low prices.

Shawls, Cloaks, and Wraps.

This department maintains its supremacy, and shows the best productions from the European centers.

Suits and Costumes.

Our SUITS and COSTUMES fully sustain that reputation for excellence which has always represented the latest styles and fashions.

Ladies' and Children's Undergarments.

Superior assortment of fine French hand-made underwear, all at low prices.

Hosiery, Gloves, and Handkerchiefs.

The largest, finest, and most unique French hosiery in the city.

RIBBONS.

All the choice grades, containing every color and shade known.

Gents' Furnishing Goods.

Every possible requisite for a gentleman's outfit. First-class and medium grades of goods at our usual reasonable prices.

Boots and Shoes.

For spring and summer, for Ladies, Misses, and Children, all at low prices.

Our goods are all first-class, and we guarantee to satisfy our customers. We have no equal in the city.

Address: 1112 Girard Street, Philadelphia, Pa.

Broadway and Twentieth St., Grand, Christie, and Forsyth, N. Y.

THE GEO. WOODS UPRIGHT PIANOS.



An Upright Piano, when strongly built, has many advantages over the ordinary Square, and the tone is preferred by many musicians. The Geo. Woods instruments are believed to be superior to any other for their

UNEXAMPLED STRENGTH AND SOLIDITY, BEAUTIFUL QUALITY OF TONE,

—AND THE— BRINSMEAD PERFECT CHECK REPEATING ACTION.

They will commend themselves to all who desire a very superior instrument, and no one should purchase without examining them.

For circulars, address GEO. WOODS CO., CAMBRIDGEPORT, MASS.

608 Washington Street, Boston. SHOWROOMS. 72 Adams Street, Chicago.

Agents wanted in every town where we are not represented, to whom liberal terms will be granted.

If you wish to enrich your Sunday-School Music

SEND FOR

Songs of Gratitude

It is the most handsome in appearance, most stirring and vigorous in its music, and most beautiful in sentiment and variety of subjects. It challenges comparison with any books. It may be had either in the regular road notation, or figure-faced notes.

Sample copy mailed for 30cts. Specimen pages free.

Address: FILLMORE BROS., Publishers, Cincinnati, O.

21

CLOTHE YOUR BOYS AT FENNO'S!

A RARE OPPORTUNITY

is now offered to do so during the next 30 days, by taking advantage of their first

SEMI-ANNUAL CLEARING OUT SALE

OF

BOYS' CLOTHING

When there will be such a general marking down of stock, to make room for new

SPRING GOODS, as never before occurred in this popular establishment.

Fifteen Dollar Suits reduced to \$10.00.

Ten Dollar Suits reduced to \$5.00.

All goods are warranted FIRST-CLASS in every respect, and are all of

NEW YORK MANUFACTURE.

Messrs. FENNO & CO. are so well known as dealers in FINE CLOTHING (exclusively of NEW YORK MANUFACTURE) that it is only necessary to call

attention to the above sale to insure its success.

GEO. A. FENNO & CO.,

CORNER BEACH AND WASHINGTON STREETS

The only place in BOSTON where you can fit out a Boy in first-class shape from head to foot.

22

BENSON'S CAPSINE

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